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ABSTRACT

This 25-year history of the women's studies program at Humboldt State University (California) is based on two surveys completed by former and current program leaders (n=10), faculty members (n=18), and students (n=201), as well as on the authors' personal recollections. After an introductory chapter, individual chapters address the following topics: (1) origins of the program; (2) the academic program, including courses, structure, and definitions; (3) the faculty, from the original nine program founders through the 1970s, 1980s, and 1990s; (4) the students, and changes through the 1970s, 1980s, and 1990s; (5) program leadership and the changing role of the Women's Studies program leader; (6) women's studies beyond the classroom; and (7) issues and trends, such as women's studies as a program or a department, women's studies as a discipline, tokenism, course selection, cross-listing of courses, teaching diversity, and the women's center. A concluding chapter offers final thoughts of the two authors. Attached are a timeline and an appendix which includes titles of women's studies courses, names of instructors and program leaders, the survey questions, a curriculum analysis (by George A. Corbett), a summary of women's studies classes by term and year, and a complete roster of women's studies and related classes. (Contains 15 references.) (DB)

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FROM THE CATBIRD SEAT

A History of Women's Studies at Humboldt State University 1971-1996

Kathryn L. Corbett
Kathleen Preston

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We make history or it
makes us.

—Marge Piercy

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I. INTRODUCTION

Why write a history of a small academic program less than three decades old? Why go to all this work? Don't we have something better to do? We wrote it because we think the future is built on the past. All of the original members of our Women's Studies program have retired and a new generation is taking hold with great enthusiasm but little or no "institutional memory." After twenty-five years of building a curriculum, it is time to take a look back, and to catch a glimpse of the road ahead.

First, we wish to celebrate twenty-five years of success, with a reminder, lest we forget in these times of backlash, the uphill battles, the luck, pluck, and half-forgotten happenings that were involved in starting to incorporate gender balance into the college curriculum. Second, we would like to evaluate our progress so far and raise some questions about the future of feminism in the academy.

We were both founders of and believers in Women Studies at Humboldt State University. We had survived the '60s and had the drive to act on our desire to bring women as whole persons into the American scene. We were professors with close student contacts. We were part of our times. We served in the trenches. We climbed the parapets. We survived the slings and arrows from the faculty. We believed in Women's Studies as a legitimate academic study. The time was ripe.

This is a personal book. We collected information about classes, enrollments, and the like, rummaged through old files, and surveyed other participants in the program, but our own memories and opinions are freely expressed. We are neither historians nor feminist theorists, but rather workers in the fields. We've done our share of reading about the women's studies movement but it's been catch-as-catch-can, and our reconstruction of the past, even within our own bailiwick, is far from exhaustive. We've included only a few references to the massive literature, and we leave it to others to create comprehensive versions of women's studies history. This is the story of one program told in two idiosyncratic voices, sometimes in unison, sometimes in solo riffs (indicated by our

initials: KLC for Kathryn, KP for Kathleen), and sometimes in two-part harmony.

During the past twenty-five years, college-level women's studies has grown from the seed of a revolutionary dream into a full-flowered academic discipline. As an indication of how it's grown, in the first issue of the *Women's Studies Newsletter* in Fall, 1972, Florence Howe reported that in the two years since the first programs began (at Cornell and San Diego State), the number had increased to 46. According to the 1993 *Women's Information Directory*, there are now at least 669 women's studies programs across the United States, with minors, majors, and B.A, M.A., and Ph.D. degrees, along with a significant number of tenured faculty positions.

Academia is slow to change, and even in the mood for upheaval that pervaded most college campuses in the wake of the '60s, serious innovation was met with resistance. The first women's studies courses were widely viewed as trivial, inappropriate, possibly dangerous, and certainly unprofessional (as many still are). Faculty who promoted or taught such courses risked their academic reputations, and students were warned against ruining the value of their education. In the course of casual conversation, women's studies was lumped with Alligator Farming and Underwater Basketweaving as examples of worthless topics. Insults, threats, setbacks and failures of all kinds, as well as many delightful, often surprising, successes, were intrinsic to the early history of women's studies.

Humboldt State University, one of the twenty campuses of the California State University system, sits on the redwood coast 300 miles north of San Francisco. Moderate in size, with about 6000 students in 1971 and holding steady at about 7300 in 1996, it also falls between the extremes on most academic and political measures. Our Women's Studies program was among the earliest to be established, but otherwise it appears to have been fairly typical. Our story will sound familiar to many who toil in the same fields, and we hope this modest retrospective will provide a boost toward the future.

The Authors

Kathryn L. Corbett joined the faculty in 1952, as a young widow with two small sons and an M.A. in social work. Her academic appointment was in the field of sociology, with a speciality in social work, in the very small college which was Humboldt in the 1950s. At that time there were 563 students and 63 faculty members. During her tenure she established the departments of sociology and social work and taught many courses there, as well as in women's studies. She participated fully in faculty governance, serving as President of the General Faculty, as an Academic Senator, and on innumerable university committees. Administratively, she served as Department Chair of the combined fields of sociology, anthropology and social work, and was the first Affirmative Action Officer on campus.

Kathryn was instrumental in starting many innovative programs, including the Cluster College program of General Education for freshmen, working with the system-wide "Over 60" program during her retirement years, and helping to found the Women's Enrichment Fund, a trust fund for the benefit of Humboldt State women. Kathryn was the faculty member to whom a group of students turned in 1971 with their determination to have a women's studies program. The students were the force behind the program but she was its prime mover on the faculty. Her retirement in 1980 did not interfere with either her continuing support of the program or her support of women's interests—both on campus and in the wider community.

Kathleen Preston received her B.A. in sociology from Smith College in 1958, married, held a variety of clerical jobs, and had two children before returning for a Ph.D. in psychology from the University of California at Berkeley, completed in 1971. That year she joined the psychology department at Humboldt State to teach developmental psychology and psycholinguistics, and soon women's studies became one of her major specialties.

Kathleen was recruited by Kathryn as a member of the original

program faculty, and she taught the Psychology of Women course for 20 years, served a term as Program Leader, and supervised many gender-related research projects by psychology graduate students. Her own research has included studies of sex differences in language usage, gender-related performance on cognitive tests, and menstrual synchrony. She was Department Chair of psychology for four years and acting Affirmative Action Officer for six months. Since her retirement in 1993, she has been writing fiction and nonfiction. She hopes the present project will be viewed as falling mainly into the latter category.

The Method

However carefully we have tried to present an accurate portrait of the program, our own perspectives inevitably color the results. If we had known then what we know now, we probably would not have attempted such a complex undertaking, or at least we would have done it differently. We learned many things in the process, not the least of which is the importance of keeping good records.

The truest history of any event or institution is based on the experiences and perspectives of those who participated in it. To that end, we sent open-ended surveys to the ten individuals who have served as Women's Studies Program Leader, 40 faculty members, and over 200 former students, representing the years from 1971 to the present, and we also surveyed a small sample of current Women's Studies students. Much of the narrative that follows is based on the responses to these surveys, completed by all the Program Leaders (some by phone interview), eighteen faculty members, 51 former students, and 50 current students.

The Appendix contains copies of the survey forms, lists of courses, instructors, and Program Leaders, and tables and graphs of classes and enrollments by term and year, opening with a 25-year fold-out timeline that summarizes several aspects of the development of the program.

Catalog descriptions, course syllabi, minutes of program faculty

meetings, class lists, and other documents were collected by our student assistant and history major, Rita Moore, who also interviewed some former Program Leaders and two administrators who were involved in the early phases of the program. The data on course offerings, instructors, class titles, term offerings and enrollments were organized by George Corbett, a former Research Associate in the California State University Chancellor's Office (and, not incidentally, Kathryn's elder son).

We wish to thank Rita and George and the many others who supported the project in various ways: everyone who struggled with our lengthy surveys; our friends and relatives who listened patiently; and Karen Foss, Valerie Budig-Markin, Anita Iglesias, Pam Allen, John Filce, Linda Doerflinger, Leela Zion, Kathy Marshall, Janice Erskine, Dolores Poelzer, Susan Frances, and especially Lynn Davis and Lily Owyang. We are grateful for the HSU Foundation Small Grant that covered duplication and mailing expenses, and for the enthusiastic, creative, and patient professionalism of Cheri Swan and Elletta Tripp of the Eureka Printing Company. Our special thanks to the Office of the President and the Office of Academic Affairs at Humboldt State University, who supplied the resources to transform this project into a book.

Now that we have "drawn a line in the sand" and have forced ourselves to closure, we share the mixed emotions of researchers and writers everywhere. It has been daunting and exciting to "make history" in both senses of the phrase, and we hope others will enjoy following our footsteps as much as we have had in retracing them.

II. BEGINNINGS

How We Got Started (KLC)

The Humboldt State University Milieu

To understand the development of Women's Studies at Humboldt State University today, one must picture the general milieu on the campuses of the United States. The late Sixties were a time of great unrest on the Humboldt State University campus, an unrest we shared with most institutions of higher learning throughout the United States. There might have been a campus that did not suffer from the trauma but I did not know of any.

It was a time when student leadership and faculty leadership were in constant communication. Its origin lay in both the Viet Nam war resistance, whose core of protest was on the college campuses, and in the burgeoning civil rights movement. Although the latter had roots far beyond the campus it had a strong hold at Humboldt. On campus, much of the student learning about how to demonstrate and be heard beyond the walls of academe had come from participation in the student and faculty resistance to United States involvement in Viet Nam.

Humboldt has always had a proud heritage of freedom of expression, and we prided ourselves on our "Hyde Park atmosphere," namely that everyone could say whatever they wished on campus as long as commonly accepted principles of free speech were observed. Preferably permission had been obtained from either the Dean of Men or the Dean of Women; however, no one was sticky about whether students had permission. What had to be observed was common courtesy: no disruption of the speaker, no slander or obscene language, no obstacle to students who were in class or students on their way to class.

The two Humboldt deans in charge of students were related: Don Karshner, Dean of Men, was the brother-in-law of Kate Buchanan, Dean of Women. Communication between them and with the faculty was both formal and informal. Each also had rapport with students in a way

that does not exist on campus today. It was common practice for students and faculty to drop into their offices and chat about whatever was happening on campus. We were all, students, faculty, and administration, linked together within the throbbing campus, with common concerns.

As an illustration, I remember having some reason to talk with Dean Kate, a frequent practice of the teaching faculty at that time, and walking in on a tense discussion of scheduling campus facilities to groups who wanted to demonstrate. Demonstrations were continual, about any conceivable concern of students. Dean Kate was talking to opposing groups: the hymn-singing Bible-quoting students, and the "2% Club" composed of the conservative foresters on campus who marched complete with double-bitted axes and hobnail boots, proudly claiming their allegiance to the "United States, Mom, and apple pie" in their demonstrations. Dean Kate skillfully gave assembly permits to the hymn singers for one part of the campus and to the 2% Club for another area. Each group marched, sang, and demonstrated at their appointed time and place. Humboldt merrily went on about the business of higher education.

Long before the organized protests and marches against the Viet Nam war, the campus was engaged in "teach-ins." This device, completely voluntary, took place on Saturdays in unused classrooms and other campus gathering spots. Volunteer faculty discussed the war in Viet Nam using the frameworks of their academic specialties. After the faculty presentation, a rousing discussion followed. The sessions were well publicized on campus; many students attended and faculty volunteers were numerous, particularly from the social sciences. I well remember the professor from Natural Resources who talked about what the U.S. was doing to people and to vegetation through the extensive use of Agent Orange. He was ahead of his time!

The tenor of the presentations was informational. Discussions were open to all with no intent of indoctrination. The immediate result was only some spasmodic personal letter-writing to the President, members

of Congress, and other public officials. On the other hand, what was discussed in teach-ins traveled home with attendees and spread throughout our daily lives, from the home dinner table to chance meetings off campus. Prior to the teach-ins, few attendees had any moral conviction about the United States' participation in that war. After the 1967-68 teach-ins, few on campus favored U.S. participation in that war.

The outside community seemed unaware of the on-campus questioning of U.S. policy and involvement. There was no apparent administrative or community concern over the use of campus facilities for these informal gatherings. I have often wondered what pressures would have been brought to bear upon campus officials, particularly President Siemens, if the community had known what the campus was up to, namely questioning United States actions and policies in Viet Nam at that time.

The political times had engulfed us all. Questioning authority of all kinds, academic programs, political alliances, the U.S. Viet Nam involvement, student participation in Arcata politics, were common parlance. Of course a few students, principally the science majors, were embalmed in their lab work, but as a whole the student body was a pulsating entity, spilling over into both Arcata and Eureka.

Another major factor was the Smith River Retreat. This retreat was held to discuss both "town-gown" concerns and the deepening ideological conflicts on campus. In January of 1970, 70 participants—14 faculty, 30 students, 15 administrators, and 11 members from the community of Arcata—met for a 48-hour period to talk about campus concerns. Edward Simmons, Assistant Dean of Students, was in charge of the entire event. It was facilitated by seven members of the UCLA faculty, professionals in group dynamics, with David Peters in charge.

This activity, in which I participated as President of the General Faculty, had as its core discussion topics Cluster College, a new curriculum concept, and Student Power, an informal student organization that was demanding admission of 50 minority students in the area of Natural Resources and 100 qualified minority students to be

enrolled in the fall of 1970. It was an event of major significance in the life and future direction of the campus community, not only on campus but in town-gown relationships of the future.

I ascribe the admirable way that Humboldt handled the upcoming Viet Nam war demonstrations to the communication channels and mutual human respect established at the Smith River Retreat. We learned to talk to each other, and we heard other opinions, some very harshly stated. But it was done in candid discussion. I had great respect for President Siemens, who participated fully in the debate. Students were strident, to say the least. It was open dialogue, and every person attending had a chance to speak out. It was orderly and often emotional as intense differences were forthrightly stated. The UCLA facilitators made it happen! Ed Simmons was right in his insistence upon professional and paid facilitators from off-campus. Somehow he had managed to have their fees included in his budget.

The civil rights movement was on-going, and on campus parietal rights for dormitory students were also being hotly disputed. During the '60s we discussed "rights" long and loudly. Administrators such as Dean Karshner tried to insist that rights was a two-sided coin, with the flip side being responsibilities. This didn't fly with students. The dialogue was unquenchable.

On campus the parietal rights thrust, and it was a determined student uprising, led to the eventual abolishment of all dormitory rules that were not student-generated. No longer would there be closing hours; no longer would males be excluded from women's dormitories; no longer would college officials set standards for dormitory students' behavior. Parents, whose memories were centered in past days when they were in school, did not understand, particularly in regard to their daughters, but there was no turning back. Parietal rules were abolished, and the Dean of Students' plea for the flip side of accepted responsibilities went by the wayside.

Throughout the U. S. collegiate scene, civil rights was a major subject. The television era brought home the marches in the South which some

Humboldt students joined, as did some of the local ecclesiastics. Student meetings held any place in the state or nation spent the majority of discussion time on the subject.

Student leaders at Humboldt were in communication with student leaders throughout the United States. Telephone links were brisk between our students and their counterparts in the rest of the California State University system. This group of student leaders shared opinions and campus discussions about the Viet Nam war resistance movement, the student demands for curricular changes, dormitory parietal rights, student political activity both on campus and in the community, and the "slippery slopes" of student relationships with administration. On campus there was an aura of talk and discussion, a rapport between students and faculty, which is hard to envision today. The campus was alive and vibrant. Within the talkfest, women students held their own. They learned to talk freely and during the parietal rights struggle they found their voice.

When the all-encompassing Viet Nam war resistance monopolized the scene, women students marched with the men on campus. For the first time, women assumed equal partnership in campus debate and action. They learned how to stand up and be counted!

It was the experience of finding voice that led women in the civil rights movement to question the omission of women's rights from the movement. The famous reply of Stokely Carmichael that "the only place for women in the movement is prone" was the genesis of the women's movement. Women said "NO." They demanded an equal place in the movement and joined the marches.

When the civil rights movement crested in success and America disengaged from the Viet Nam war in the early '70s, a core of women were left throughout America who were interested in women's rights. "Our time has come" was generally believed. This mode of thinking was pervasive throughout the United States. It was pervasive on the Humboldt campus as well.

A group of women students, some of whom had worked with me on

the Cluster College concept, asked to meet weekly at lunch time in my faculty office and talk about matters concerning women students and the Humboldt curriculum. I agreed that it was an idea whose time had come.

For one academic year, once a week during the noon hour, a group of us met in my office, and we talked about women's rights. We "brown bagged" our lunches and after lunch went thither and yon to our classes. Discussion was spirited. Quickly we got to the subject of women's studies as an academic subject area. The group was voluntary, open to students and faculty. Talk flowed.

At the same time that we began our lunches, women's studies was developing on other campuses. I was receiving information from other faculty contacts in the California State University System, as well as material from the East Coast developments in curriculum, particularly from the State University System of New York (SUNY). It was a blitz of material, and students and faculty, the few faithful who showed up every week, were absorbed in the subject, namely the omission of one-half of the human race in the presentation of academic knowledge. It was free discussion, very reminiscent of the development of Cluster College, for which interested students and faculty had met voluntarily once a week for supper on Sunday nights at my home in Eureka. This "talk together" had resulted in a new curriculum at Humboldt.

The affiliate groups spawned by the Viet Nam war resistance coalitions were struggling along with individual identities. Most groups thought that it would be advantageous to continue working for some cause. It had been fun, social as well as ideological, in the whole student-faculty level of resistance to that war. Each of these groups wanted to tap the women's leadership and mainly to use us. Women students and faculty had done the laborious tasks of organizations and had let the men take the leadership roles. Now these same women wanted to advance their own cause.

I well remember an incident in my own life which occurred during this eventful year, when a group of us were working toward the Women's

Studies concept. I was approached by one of the men with whom I had worked closely and very cooperatively during the Viet Nam War resistance days. He had a splinter group for some cause in which he was vitally interested, and he wanted my services and abilities to work for his organization. He blatantly stated, "Look here, Kathryn, what on earth are you doing working with that women's rights group? Why won't you come and work for us like you did during Viet Nam? We need you"!

"Sorry" I said, "it's time women started working for themselves, to gain their own identity, not just be the handmaidens to whatever cause some male thinks could use us." My reply did not satisfy; it angered him.

The noon meetings continued in my office. Some meetings were regular weekly events, but often it was drop-in for both students and faculty. We were getting information from other campuses in our system, particularly Chico, about what they were doing. Most of the attendees reported the same kind of "flack" that I mentioned above. Our strengths were wanted for whatever cause the males thought important. We felt our time had come to use our strengths and talents for our own causes. We went on talking.

The campus at that time did not have curriculum committees at any level. Departments simply offered whatever they thought important, much of it dependent upon the desires of the tenured members of the faculty. Youth Educational Services (Y.E.S.), another program that had been developed at the Smith River Retreat, sponsored community service by students that was granted academic credit by a few members of the faculty. These faculty considered it either legitimate field work or an activity course, and treated it as such. These courses were listed in class offerings, and the academic credit earned was accepted in degree patterns.

Women students thought they, too, should be determinants of curricula, but women's studies as such was not discussed at Smith River. I do recall in some of the heated discussion which took place there, with faculty, students and administration locked up in workshops, some comments from women students about women's issues. These, however, were subsumed into the demands for ethnic studies and pleas for

curricular changes toward what students termed "relevance" in their lives.

I'll never forget the day, late in the fall, just before the department of sociology was calling for my course offerings for Spring, when four or five of the "brown bagging" women students who had come and talked all during the year said, "Well it's up to you now. Why don't you offer a women's studies course. We will see that there is an enrollment."

The Women's Studies Program Begins

That we should begin a women's studies program seemed the logical outcome of the year's lunchtime meetings, and an enrollment of students was guaranteed. I decided that a dual course offering in sociology and psychology was in order. So I called a faculty friend in psychology, Janice Erskine, who had come to some of the noon meetings and suggested to her that we offer a cross-indexed course, Sociology of Women with me as instructor and Psychology of Women with her as instructor. The two classes would be scheduled for the same time and the same room. It would be team taught, and because Humboldt has little flexibility for staffing team teaching, it amounted to an overload. As for course content, we were each embarking upon unknown waters.

We both handed in the course proposals for the Fall Semester, and no questions were asked. In the fall of 1972 the students came, all women. Originally we had hoped for that to occur, even though I had serious doubts as to the legality of excluding a student because of sex. The public conscience was not nearly as sensitive as it is now. The campus paid little attention to us at first. Then the news got around that there was a class on campus which existed solely to "trash men." A couple of men tried late entry, but we turned them down. By the time they could get legal backing, the semester was over.

Next semester the two classes were taught separately. My Sociology of Women class had one male enrollee who left no doubt about his mission in the class. It was "to set these women straight and to stop all this feminism stuff." He was a strident male, very masculine in

appearance with a burly physique. I knew he was entitled to enroll in the class. I proceeded with my instructional plans for the class, correctly assuming that one male would be a student during the term.

At that time, even though academic scholarly content was emerging in the area of women's studies, most of the students were so emotionally involved with empowerment of women, throwing off the centuries of male-centering in the whole area of history and study and institutions, that most class sessions were closer to what was then called consciousness-raising. In fact the class was spawning consciousness-raising groups right and left, with many of the class members facilitating the formation of these groups, which met regularly out of class. Most groups had arisen spontaneously and had closed membership. In no sense were the groups competing with the class. These groups were filling a great need of women students who felt emotionally released by belonging to a consciousness-raising group. This, too, was happening at campuses all over the United States.

The presence of our paternalistic male was inhibiting to class discussion. He tried to enter every class topic with "the answers" and was very domineering. This went on for about three weeks, when at the start of class one day, I was met with a delegation of students who said that they had a topic which had to be discussed that day by the whole class. Like many instructors from the Viet Nam days on campus, I had a policy that the first five minutes of every class session could be used by students to announce any activity or espouse any cause on campus, provided that courteous rules of communication were followed. After the five minutes was up, and I timed it carefully, the rest of the class period was mine to diligently cover my material, the course content.

Thus the students felt free in asking for the class discussion, but when I mentioned the five-minute rule, they informed me that it concerned the content of the class and they probably needed more than five minutes.

We formed our usual informal discussion circle and I sat silent. Then it happened. The entire class, one by one, proceeded to tell our lone

male they did not want him in the class as he was inhibiting their learning. They said his attitude toward them was such that they could not speak as they wished or discuss class materials. It was astonishing to me. A first in all my years of teaching.

Our male student was thunderstruck. His illusion that he was saving these women from themselves was shattered. He did not get angry; he was wounded. I finally called the whole thing off, and said that we would proceed with the class content, whereupon for the first time, he said not a word, but sat in sullen silence for the rest of the class period.

Later in the day he came into my office and asked to withdraw from the class. I agreed to sign the withdrawal for compelling reasons, without penalty. He was so hurt emotionally that I tried to explain to him that something was happening to women students all over the United States and that his ideas were being "steam rolled" everywhere. It is difficult to countenance that the world has changed the truths that you had considered eternal. He was bewildered. I did visit the Dean of Academic Affairs and informed him as to what had gone on. The campus was fully aware of the crisis taking place. The male student simply could not accept that the women did not WANT him in that class, and his ego was so bruised he withdrew. After all you cannot save people who do not want to be saved; however this patent trait in humans gave him no solace.

The classes grew in numbers, and the students kept coming. Male students began to enroll in many of them. Class content had left the consciousness-raising arena; that aspect of the women's movement was continuing to take place, but now away from the classroom, an activity that had mushroomed all over.

It was no wonder that consciousness-raising came so quickly to the fore in the first classes in Women's Studies. We had no teaching materials except what we gathered ourselves from books and periodicals. Textbooks were not yet published. Women scholars seized upon this new field for publications. Quickly both scholarly publications and research studies in Women's Studies began to appear

and gain academic respectability. Those of us teaching classes seized upon the new materials, even the non-books composed of collections of writings by prominent feminists. A new era had begun.

After the first class I had made a fundamental decision for the Humboldt Women's Studies program. Two patterns had been available at the time. One was to follow the usual academic route, a Women's Studies Department, a full-fledged academic department standing on its own. This path presented many advantages such as a budget and faculty appointments. The other alternative was one in which women faculty teaching in Women's Studies would hold their appointments in their own academic departments. The latter was espoused by Florence Howe, a professor at SUNY, whose work I had followed closely.

I decided upon the latter course. Let each woman faculty member have an academic home, where she held her appointment by accepted professional standards, and then let Women's Studies grow from there. This would enable courses to be given under department aegis, and it would also permit team teaching by collaboration with other disciplines. The greatest drawback within this pattern is that the thread of Women's Studies (which I truly think is interdisciplinary) would have to be held together by voluntary cooperation of the faculty women involved in the program. In other words, for our belief we paid dearly in time. What it did bring was campus awareness that this was important to many women faculty on campus, and that faculty women thought it so important they gave their time to making a go of it from an interdisciplinary standpoint.

This pattern has continued to this day. It may have been difficult at times for women faculty to carry this dual responsibility but it has given a firm basis to the program. You cannot do away with Women's Studies because it is interwoven into the academic disciplines and departments of the University. It is there because women faculty and women students want it to be there. It also has the added benefit that when Women's Studies courses are taught within a department, it adds to the F.T.E. (Full Time Equivalent), a measurement of student enrollments

which is the coin of the realm in academe.

Women's Studies courses were the result of student demand coupled with year-long dialogue with women faculty. Those meetings in my office at noon were where the Humboldt State Women's Studies program started. But initiation is not continuance, and from those humble beginnings the curriculum evolved. It obviously met and is meeting student needs. Scholarship within the area of Women's Studies, twenty-five years later, has now developed into a recognized field. Textual materials and on-going research abound ever increasingly in the academic scene. The need for knowledge in this area is a compelling motivation to expand research studies, teaching materials, and scholarly endeavors in Women's Studies.

For many of us in Women's Studies the hope is that our discipline will cease to exist, that HERstory will become so accepted in the American academic scene that it will be commingled as a rightful, integral, component of all academic offerings. That will be a long time in coming, but the first steps have been taken with Women's Studies.

Memoirs of a Latecomer (KP)

Although I was on campus during most of the dramatic events chronicled by Kathryn, I was not involved at the beginning. I arrived at Humboldt State in the fall of 1971 as an Assistant Professor of Psychology, 35 years old, divorced with two young children, fresh out of graduate school at Berkeley, as green as they come, and determined to be a good academic.

During the early '60s I was a rather conventional housewife and mother living in Oakland, on the periphery of the campus turmoil, but in 1963 I had been electrified by Betty Friedan's *The Feminine Mystique*, which seemed to speak directly to my condition. At first, I couldn't find anyone who shared my enthusiasm; the Viet Nam war and civil rights movement were seen, understandably, as much more important than the "whining" of middle-class white women. Friedan was certainly a catalyst in my decision to go to graduate school in 1966, and later in the demise of my marriage. Divorce, especially when children were involved, was strongly disapproved of, and some of my women friends, while sympathizing with my decision, believed that any hope of a normal life was over for me. One woman, unhappily married to a sociologist, telephoned to quote the grim statistics about remarriage, the odds being smaller than capture by a terrorist. After some agonizing we agreed, with forced optimism, that one cannot live life according to statistics, and both of us proceeded with our divorces and our graduate studies.

I was devastated when my dissertation chair refused to recommend me for a much-needed fellowship on the grounds that I wasn't a serious student, adding that he believed mothers should stay home with young children. Two other faculty members saved the day, for which I'll be forever grateful, and I found another advisor.

Although half of the psychology grad students were women, only four of us were willing to challenge the all-male faculty. In 1969 we undertook a face-to-face survey of our professors, inquiring why there were no women on the psychology faculty. The answers ranged from

"There are no good women psychologists now," to "I'd rather we hired a black than a woman." (Needless to say, there were no blacks on the psychology faculty.) We submitted our outrageous findings to the tiny campus-wide committee that was to evolve into the future women's center. A year after I graduated, two women were hired to the psychology faculty. The tide was beginning to turn.

During my last semester in 1971 I was a teaching assistant for the first Psychology of Women course at Berkeley, taught by Ravenna Helson, a respected Jungian who worked at the campus Institute for Personality Assessment and Research. My memories of that class are hazy. It was exciting, chaotic, and sometimes disappointing. Dr. Helson was inexperienced as an instructor, and she was too conservative and soft-spoken to suit many of the students. The most memorable event was a dramatic protest, complete with placards, against one guest speaker, an older male Jungian analyst who presented a traditional pathology-based analysis of female homosexuality.

Despite these experiences, and my wholehearted dedication to the women's movement, I was not prepared to extend my activism to my shiny new professorial career. One of my first social encounters at Humboldt State was a tea held by the Faculty Wives' Club. This group had decided to welcome women who were themselves on the faculty, a generous and inclusive gesture, I realize now. When I arrived in my self-consciously professional outfit, someone asked most hospitably, "And what does your husband teach?" Having no husband, and being inordinately proud that *I* was the one doing the teaching, I soon left the gathering, feeling that I was far removed from this old-fashioned "ladies auxiliary." My disdain extended even to the Faculty Women's Association, which seemed to be composed of conservative older women who taught home economics and physical education and the like, who also held annual teas at each others' homes, complete with homemade cakes and cookies.

Compared to these women, I felt terribly advanced and liberated. I didn't make cookies and was in a serious (i.e., male-dominated)

discipline. My departmental colleagues treated me as the ideal token "woman's libber," outspoken and feisty yet reasonably attractive and eager to please, no challenge to the status quo. Aside from a few undermining comments about affirmative action, they seemed to respect me, and I felt I was almost one of the boys.

While Kathryn was meeting with the students at lunch, I was busy playing my multiple roles: mother, professor, and member of the woman's movement. I belonged to a women's "support group" and enjoyed the company of other like-minded women, but when Kathryn proposed a women's studies program at one of the Faculty Women's Association teas, although I admired such a radical proposal, my roles were neatly compartmentalized, and I recall, with great chagrin, my initial resistance. I believed that feminism belonged outside the academy.

Kathryn, the students, and the obvious rightness of the idea, were not to be denied, and I was converted within a matter of weeks. After Kathryn and Janice Erskine broke ground with that first course, the rest of us swarmed in. Nine serious academics with tenure-track positions in various departments, we met regularly and fervently, and before we knew it we had designed and gotten approval for several courses. Janice and I wrote the psychology proposal together, and she persuaded me to teach it. Thus the program was born.

As Kathryn has explained, we quickly agreed on a model of organization that seemed the most expedient. Instead of requesting a separate department, we asked to become an interdisciplinary program, a popular form at the time, and the most attractive feature was that it would cost the university little or nothing.

Of course it cost us participants plenty. I don't think I was fully aware at the time of the magnitude and relative ease of our successes. I was more conscious of the barriers and difficulties that confronted us at every turn: derisive comments, warnings that we were hurting our chances for tenure or promotion, administrative hurdles, reams of paperwork and constant meetings, all crammed into our already

overflowing lives. Now I know we had an easy time of it compared to women on many other campuses. Not only was our timing perfect, we also began with a group of established faculty who were able and willing to work within the system. We were respectable and respectful faculty members who made few demands for serious resources, and that, coupled with the general spirit of innovation at the time, led to a certain benign neglect of our little program. I think we were seen as annoying but nonthreatening and very trivial.

As we shall describe, the program has been far from trivial, at least for those of us who plunged into it up to our eyeballs. I hope we've been a bit threatening, too. Now that I'm retired and spend a certain amount of time in life review, I have momentary twinges of regret that I didn't accomplish more in psychology—research, publication, becoming a more effective instructor, or even sustained reading and thinking. During most of my career I seemed to be running, always putting conventional professorial duties and pleasures on the back burner in favor of other activities, many of which were related to Women's Studies.

Still, I have no regrets about that involvement and recognize in my more optimistic moments that some of my frenzied activities have had lasting effects. Many psychology students were encouraged to undertake feminist research projects, and some have gone on to occupations where they continue to challenge the status quo. I've been consistent in calling myself a feminist and hope I've helped a few others to accept the sustaining meaning of the concept and to stand firm in the face of backlash and backsliding. I'm proud of my part in keeping Women's Studies alive at Humboldt, but more important is my knowledge that Women's Studies kept me alive.

A Room of Our Own: House 55

Because Women's Studies faculty and students were scattered around campus in diverse departments, we knew it was important to have a central, identifiable location for the program and related activities. However, during the late 1960s, as enrollments burgeoned at Humboldt State, physical space became increasingly scarce. Some faculty had to share offices, the competition for good classrooms was stiff, and many gathering places such as meeting rooms and lounges were lost to other functions. Private homes, many once owned by faculty and administrators, had been acquired as the campus expanded, providing inexpensive temporary alternatives to major new building projects.

One of these, House 55, also known as the Balabanis House, former home of the first vice president, had been converted into faculty offices upstairs and a small cafeteria downstairs, known somewhat extravagantly as the Faculty Club. In 1972, with the completion of the large new University Center which included a faculty dining room, the Faculty Club was to be closed. During the brief period of uncertainty about its future use, we mounted a bold takeover.

Students had already been agitating for a women's center. During the fall of 1972 the Women's Liberation caucus circulated petitions and wrote a guest editorial for the student newspaper, *The Lumberjack*, describing the place they wanted, "open to everyone but the focus is on women. . . where women can go to share feelings and experiences." It was envisioned as including a referral center, a communication network, and information and literature pertaining to women. The essay concluded, "Women's centers are springing up all over the country in response to the Women's Movement. . . generated as women realize their own isolation. . . from the social, cultural and political reality. . . from the decision-making process, and from each other."

The following spring, seven Women's Studies faculty members took up the cause from the academic side, and after several meetings with

administrators we wrote a formal request to the campus Space Committee to acquire the entire downstairs of the Balabanis House. A classroom was the central feature of the request, but we also proposed to use the space for "creative interaction" among the various disciplines represented, and "curriculum-related activities" including class projects, informal conferencing and meetings, counseling on psychological and health issues, and a collection of library materials. We solicited letters of support from the directors of the Student Health Center and the Counseling Center, as well as from other women's groups including the local branch of the AAUW. As required by the rules for space allocation, we focussed on academic functions, carefully avoiding any mention of the women's liberation movement or the students' expressed need for a place to "share feelings and experience," but these were strong elements of our true motivation.

The students followed the progress of our request closely. An editorial in *The Lumberjack* urged the Space Committee to approve the request; an objection by one of its members that "it is a mistake to tie up facilities in specialized cluster programs" was countered by pointing out that women's studies was emerging in several different departments and that "a resource center. . . can be a valuable tool for a broad range of students, male and female." The editorial concluded with touching optimism, that a women's center might not be needed for more than a few years because "ideally, there will soon be no need for a place to teach fairness and rationality in human relationships."

Mutterings from a few men about how we were stealing the Faculty Club were reflected in a *Lumberjack* headline, "Women's Studies might displace Faculty Club," but by the end of the spring term the administrative hurdles had been leaped, none of us recalls exactly how, and the space was ours.

Dr. Balabanis himself was perplexed at first, but subsequently he would make annual visits and seemed satisfied with how his former home was being used. Before long, a proud new University sign was installed in front of the building: "House 55: Women's Studies."

Documents from the 1970s are reminders of our tenuous hold on the hard-won space. For example, a special policy was required for the use of the building by off-campus groups, generally barred from campus facilities at that time, and in June of 1974 Kathy Marshall, our first Program Leader, wrote a 10-page report to the Space Committee attesting to its proper use. In that report, she presented in detail the numbers of classes, students, counseling sessions, meetings, and other activities during the year. These were as varied as poetry readings, tutorial sessions for a Spanish class, a parents' support group, and a "Rap on Rape." In 1976 we had to defend our territory again, when the Space Committee proposed to move our various functions to other, separated, campus locations, to provide space for a proposed faculty club, this time a real club with paid memberships and semi-independent status. Janice and Kathleen wrote an impassioned memo about the importance of maintaining a central location for women's activities, especially the classroom, and asserted that to have spaces that are separated would be "disastrous to the program." Apparently our determination won the day, and the idea of a faculty club faded for lack of widespread support. Another source of insecurity was an ongoing administrative plan to eliminate the temporary "houses." Luckily, this gradually lost its practical feasability as building funds continued to be scarce.

The space was well worth defending. The front hall with its gracious curving stairway opened to the classroom on the left and an office on the right. A door under the stairs led to a small counseling room, two rooms which had been converted from the breakfast nook, and by the back door was a pantry area with a kitchen sink and a small bathroom.

It was positively luxurious in size but virtually empty of furnishings. Aside from a few old classroom chairs and a couple of office desks, there was no furniture. We scrounged some old couches, carpet remnants, and bookshelves, and students contributed large pillows. In this fashion we created a friendly, if shabby, classroom and the rudiments of a library/reading room and an office for the Women's Center.

Succeeding Program Leaders and student staff added whatever amenities they could manage--curtains, tables, coffee pots, posters for the walls.

Thus the Women's Center was created under the sheltering umbrella of the academic program. The Program Leader was responsible for the entire operation, but the students' enthusiasm and hard work were essential to its success. Academic and non-academic activities were intimately related. The classroom was scheduled for classes but was also a meeting and socializing space. Faculty contributed books and magazines to the library, for both class assignments and personal reading. Women's Center student volunteers helped the Program Leader prepare and distribute course announcements and memos, and in return she helped them plan and organize their events and activities.

Having our own classroom was a unique experience. In the style of the times, we sat or lounged in a more or less circular formation so that we all could see each other and engage in intense discussion. It was designated as a 30-40 person space, but many of our classes were larger than that, so we were crowded together, sharing pillows and sometimes sprawling on the floor. Smoking was allowed everywhere and was popular so the room was filled with haze as well as emotion. At the time there was an unwritten feminist dress code, such that anyone (even a professor) who showed up in a skirt was viewed with a certain degree of suspicion. Surely some people must have found it a bit stifling, or overly casual, but the classroom seemed to suit the intimate, exciting mood of the new program. It was our space, a women's space.

The dual role of the Women's Studies Program Leader, who was both coordinator of the academic program and supervisor of the Women's Center, was a difficult one, but it was years before anyone seriously questioned its validity. Women's Studies was the focus of the women's movement on campus, which of necessity extended to many extracurricular activities, including peer counseling, sponsorship of clubs such as the Sisters of Sappho, an annual women's art show, and formation of the Women's Association, which addressed problems of all

women on campus. There were also connections to the wider community. What is now the county-wide Rape Crisis Team was started by Women's Center students, as was the annual Take Back the Night event. Welfare issues, job discrimination, parenting issues, re-entry students, protests against a male-only business and professional club—there were virtually no boundaries to Women's Center concerns, and the Women's Studies faculty, through the Program Leader, was ultimately responsible for all these grand goings-on. After several years, classrooms were assigned through a centralized campus system, so our classroom was no longer "ours" and our courses were spread around campus. Gradually the intertwined relationship between academic and non-academic women's activities began to loosen. In 1995, the Dean of Students got approval to convert the entire House 55 into a Multicultural Center. The faculty and organizations upstairs and the Women's Studies program downstairs were ousted rather abruptly, leaving only the Women's Center space in the back and a small re-entry program office. The academic program and the Center had already been in conflict and were drifting apart, so the physical separation was not a problem for either group. Our proud sign in front of House 55 was replaced.

The academic program is now installed in a pleasant basement space of another converted house almost directly across the street from House 55, and the Program Leader has requested a "Women's Studies" sign to be added there. Interactions between the program and the Women's Center now seem mutually supportive; for example, some students from the Center work for the academic program, and a Women's Studies course has been created to train students in publication of the Center newsletter, *The Matrix*.

Still, for most of our first quarter-century, having a unified space was indispensable in nurturing the program, connecting with students and their activities, and providing a strong women's presence on campus.

III. STRICTLY ACADEMIC: COURSES, STRUCTURES, AND DEFINITIONS

The early '70s were propitious years for initiating new courses and programs. It was a time of innovation and tolerance on our campus as on many others. In response to student demands, the faculty engaged in extensive self-examination, trying to work out new approaches to old learnings, seeking a meeting ground with students. Experimental topics and methods cropped up almost everywhere, and a few departments even temporarily dropped all required courses for the major, allowing students to choose any courses they wished.

In that atmosphere, the importance and seriousness of Women's Studies may have been underestimated. Some probably saw it as just one of many temporary diversions, to be tolerated, scoffed at perhaps, or ignored, but one that would disappear soon enough. As long as it didn't cost anything, the administration was willing to let us try out our ideas. At first, Women's Studies cost the university nothing except space, and it is still a real bargain.

The Courses

Most academics would agree that the logical way to begin a new academic program is to design a curriculum. Starting with a philosophical framework, faculty should define goals and objectives, delineate the topics to be covered, plan the order of presentation, and prepare course descriptions. When the curriculum is in place, qualified faculty should be found to teach it and interested students to enroll.

Our approach was exactly the reverse, as it was for many new programs at the time. The students began the process with their passionate demands. A group of faculty responded, all well-trained in their respective disciplines but quite ignorant about the new territory they proposed to explore. We faculty met together, encouraged each other, collected readings and resources, and went back to our

departments to challenge the old order. We prepared course proposals, one by one, and got permission to try them out. Each of us believed in the program and had her own ideas about its meaning and purpose; only later did we address the organizational questions, goals and objectives, and formal statements of philosophy. What this approach lacked in pedagogical purity, it made up for in enthusiasm. At the time it seemed the only way to go.

As the faculty member first sought out by the students in 1970-71, Kathryn was the natural choice to teach the first course. Janice Erskine agreed to join her and they created a joint course in their two fields, the Sociology & Psychology of Women. It was taught under a temporary "open topic" number in each department in spring quarter, 1972. Thirty students signed up, an impressive number for a new elective course. Some of the students asked Kathryn and Janice to restrict the class to women, and they agreed, putting "women only" on the flyers. Later the campus authorities ruled that they were violating Title V of the California Education Code, regarding discrimination by sex, probably the first time on our campus that it was invoked. The following fall the two courses were offered separately, and a total of 46 students signed up. The lone man in Kathryn's class created problems for the other students, and Kathryn has already described the rather poignant outcome.

During the next year and a half we made the leap from a single course to an entire program. By spring, 1974, we had requested and obtained a Program Leader position, albeit unpaid. At that time women held almost no administrative positions of any kind on campus, so it was especially important to establish a formal leadership role in Women's Studies, not only for the curriculum but also for the benefit of the women themselves. The course roster consisted of two one-unit Planning & Development courses specific to Women's Studies and eight full-fledged department-based courses. Those first eight courses continued as the core of the program for many years. In fact, most Women's Studies courses that exist today were taught in some form during the first decade.

Incomplete campus records make it difficult to identify all the courses and instructors in Women's Studies, but the Appendix contains the results of our best efforts. From 1972 through 1996 approximately 90 faculty members taught over 100 Women's Studies course titles for a total of 584 classes, with student enrollments of almost 13,000. The average class sizes shown are somewhat misleading, in that some classes bulged at 40-50 students, while others, such as the Planning & Development sections, were very small by intention. On average, Women's Studies enrollments have represented about 3-4% of total campus enrollment, which strikes us as an impressive demonstration of student interest and faculty effort.

New courses were subject to review and approval by departments, and in some cases a university-wide committee. When desire and opportunity coincided, a faculty woman would be inspired to interpret her discipline in light of her experience as a scholar and to fill the gender gap. The greater the seniority of the faculty member, the easier it was to gain approval for a new course. At Humboldt State, the original enthusiasts were women who held rank in their own departments, which lent credence to the new courses, and Women's Studies courses were initiated widely throughout the campus. When good enrollments followed, departments took notice, as every department needs students to fuel its funding.

Still, there was considerable resistance to the new courses. Many faculty members considered the topics trivial, irrelevant, or "too political," and assertive argument was usually required to gain approval. In the psychology department, typical jibes included, "What content will be covered that isn't already in other courses?" and "Why not a course in the psychology of men?" The disingenuousness of the latter question was clear when, a few years later, a course on men's roles was similarly challenged. Most of the courses continue to be treated marginally within disciplinary majors.

A possible indicator of the marginality of Women's Studies courses is shown in George Corbett's graphed analysis of courses and

enrollments by term (in the Appendix). Almost without exception, we have offered more courses during winter and/or spring terms than in the fall, in contrast to the general campus pattern of maximizing course offerings in the fall. This suggests that Women's Studies has lagged behind every year, apparently unable to convince departments in the spring to schedule our courses in large numbers for the following fall.

Initially some male faculty members objected that the new classes would detract from enrollments in their own courses, but this did not follow. In fact, as students continued to fill Women's Studies classes, which dealt with the subject of inclusion of women in the traditional disciplines, some changes infiltrated into the content of other courses, due in part to student pressure.

The first courses were developed by regular faculty in psychology, sociology, history, speech communication, economics, English literature, and physical education, plus a course on the legal status of women, taught by a local woman attorney through the sociology department. Later the law course was moved to political science, and the economics course disappeared when interested instructors left Humboldt and the lone woman in the department would have nothing to do with Women's Studies.

In 1975-76 new courses were initiated in journalism, philosophy, theatre, and career planning, and the following year saw a second history course and courses in art history, education, anthropology, and counseling. Special-topic courses began to appear at about that time, on subjects such as sexual assault, men's roles, and Jungian philosophy. Throughout the '70s, multiple sections of Planning & Development helped fill out the workload of the Program Leader, but mainly they served to 'give students direct access to curricular and program development.

We're amazed at the ground we covered during the first few years. At the time we were more aware of the frustrations and set-backs. We must have been terribly idealistic, perhaps even grandiose, in our goals, to have been so unaware of our successes.

At first, everyone who taught a Women's Studies course, or hoped to, was considered a regular member of the program, as we exchanged and discussed syllabi, shared reading materials, and worried about the persistent student complaints of too much overlap. Later, as courses and instructors proliferated and many instructors didn't attend Women's Studies meetings, group input about course content was lessened, and it was left more and more to the Program Leader to monitor the courses and to ensure that departments made appropriate teaching assignments.

Before 1983, our own courses, such as the introductory course, were designated as IS (Interdisciplinary Studies), but that fall they were designated and numbered as Women's Studies (e.g., WS 102), and a few years later the practice of cross-listing began, initially for administrative reasons, and later as a way to acquire some control and enrollment credit for department-based courses, a way of "marking" our courses. Students could enroll in either the department course number or the Women's Studies course number. For a few chaotic years they would get General Education credit only if they signed up under the Women's Studies number, so during the first week of classes there was a flurry of Drops and Adds as we tried to help students position themselves. Eventually common sense prevailed, and a course was credited regardless of which number it was taken under.

At first we requested cross-listing for only the core courses and received only operating expense money for our share of enrollments. Later, Women's Studies enrollments could be applied to the personnel budget, and the practice has expanded recently to include some courses that were not developed within the Women's Studies framework. The proportion of Women's Studies enrollments in department-based classes remains low, partly due to restrictions imposed by the departments.

The course offered with the greatest frequency was Psychology of Women, with 62 sections over 25 years. There was never a year that it was not given, and the enrollments were steadfast. A major reason for its

continuity has been the availability of willing instructors—at least one permament faculty member at all times, along with qualified part-timers. In our isolated community, qualified part-time instructors in most fields are rare, but there are increasing numbers of local residents with appropriate higher degrees, including wives of faculty members, who are available to teach this and other Women's Studies courses.

Directed Study (individual independent study) has been taught 47 times, and Life/Work Options for Women has also been a consistent offering, taught by a staff member from the Career Development office. Other frequently-taught courses have been the Introduction to Women's Studies, the program's capstone course and special-topic seminars, several courses in speech communication, Women in Literature, Women in U.S. History, and the Sociology of Women (later renamed Gender Roles).

The original courses were all developed "from scratch." Having no precedents to follow, and with little or no help from our departments, we depended on each other almost exclusively and drew strength from our own intellectual development. The discussions we held on a regular basis, about syllabi, reading materials, and teaching methods, were virtually unheard of in our home departments, and we found them uniquely supportive and stimulating.

From the beginning we grappled with the problem of overlap in content. This was due mainly to the paucity of published materials, of which many were of a general nature and not specific to our respective disciplines. The problem was brought to a fine point one term when we discovered that the sociology and psychology courses were using the identical textbook. We agreed to work harder to avoid such overlap in the future, but we also recognized that even with the same textbook our approaches were quite different. To mollify the students who were taking both courses that term, we coined a phrase, only partly in jest, "Redundancy is the heart of education."

We began to amass a modest library, from which everyone drew. *Ms.* magazine and *off our backs* supplied many class materials, along with

articles and essays borrowed from other campuses, often without clear indications of authorship or copyright. (Under present copyright law we would have been sorely limited.) We retyped and mimeographed pages of informational, inspirational, provocative, and sometimes agonized writings from all kinds of sources. Regardless of our academic specialties, we relied on works such as Friedan's *The Feminine Mystique* and deBeauvoir's *The Second Sex*. The closest thing to a general textbook was *Sisterhood is Powerful*, a set of essays edited by Robin Morgan; it's amusing to recall that Morgan's title seemed a bit strong for some of us at the time, almost embarrassingly strident. The few available disciplinary textbooks were disappointing or worse. Some even appeared to be written by non-feminists who had anticipated the new market, or were perhaps hoping to divert attention away from more radical directions.

Despite the incredible volume of Women's Studies textbooks and collections in many disciplines since those days, what began as a make-do necessity has become a permanent and valuable method of approaching our diverse and ever-evolving content: most Women's Studies courses still rely on a wide range of reading materials, including works-in-progress and non-academic articles.

There have been noticable gaps in the course offerings. Two large groups of women faculty who haven't participated in the development of Women's Studies are in physical education and nursing. Leela Zion, one of the founding members of Women's Studies and instructor of her popular course, Body Concept and Movement Roles of Women, was the only representative from physical education, and her course retired when she did. With rare exceptions, the nursing faculty has ignored the program throughout the years. There may be other explanations, but our view is that both fields are submerged more than most within powerfully male-dominated arenas. Even with Title IX, women's athletics is still the "little sister" to men's athletics, and nurses are still seen as handmaidens to the physician-in-charge, traditionally male. Faculty in other dominantly women's fields, such as home economics

and education, also have been largely uninterested in the program, with the outstanding exception of Pearl Oliner, another founding member from education.

Other gaps in the development of Women's Studies courses are easily explained by the lack of women faculty in math and the sciences, natural resources, engineering, business, and economics. Even in the humanities and social sciences, the numbers of women have been small at Humboldt: history and political science had no tenure-track women for years and even now have only one each; the art department was previously a male bastion; and until recent times there were only one or two tenure-track women faculty in English and modern languages. As more women faculty are hired in these areas, new Women's Studies courses are emerging.

Also missing from the original curriculum were courses with adequate coverage of race, class, sexual orientation, international issues, and cross-cultural perspectives. Again, these gaps were primarily due to the lack of appropriate faculty, and on our campus, unlike some others, the student body is also primarily white and middle-class. Even the small Ethnic Studies faculty has been all-male except for the few years when Cora Presley valiantly tried to fill many roles.

The women's movement has long struggled with diversity issues, and women's studies programs, like the rest of academia, represent primarily a middle-class, American, white, heterosexual perspective. Women's Studies faculty have been aware of the missing pieces, and most of us have tried to to fill the gaps with extra readings, outside speakers, and the like, but they remain unfilled for the most part, except for recent courses in international women's literature.

Although a significant number of Women's Studies students are lesbians, most lesbian and gay male faculty on our campus have remained carefully closeted, so there have been special tensions in this area. Early on, groups of lesbian and gay students and community members offered to lead discussions in classes on the topic of sexual orientation, and these panels continue to flourish. The first course in

Lesbian Studies was taught in 1992, and more recently a few faculty members have broken new ground with courses on gay and lesbian film and literature and "queer theory."

Having made the decision to remain a program rather than try to become a department, we gave up the power to hire faculty ourselves and were dependent on the traditional departments to supply the pool of faculty on which we drew. Thus, a major strength of the program, its base of departmental faculty, is also a weakness. From the beginning we knew that the departments had the power to assign "our" courses to any instructors they chose. The only documented case we found of this implicit danger was in Kathleen's minutes of a Women's Studies faculty meeting of February 7, 1977:

> Econ. 121, Economics of Discrimination, has been assigned by the department to Jose Molinero, with whom I am meeting this week to discuss the format. This assignment raised the issue of our program's lack of official control over the teaching of our courses. In this case we anticipate no conflict with a women's studies point of view, but for the future we may want to establish approaches to maintaining student/faculty agreement on the courses in the program.

We never did "establish approaches," beyond the consultation mentioned here, but a combination of diplomatic efforts on our part, good will on the part of the departments, and a bit of luck, have generally resulted in appropriate teaching assignments over the years. Student evaluations have been helpful in making sure that courses we consider "ours" are meeting our standards.

The current Women's Studies faculty is seeking more independence in the form of a full-time Women's Studies position. The opportunities on this path are obvious, although we see hazards as well. We hope Women's Studies will renew its committment to push for more departmental hirings of women and minorities and to support their tenure, promotion, and advancement into leadership positions. Inevitably, our program will continue to reflect the limitations and strengths of the university as a whole.

The Structures

At the beginning, two administrative frameworks supported our efforts. First, the Division of Interdisciplinary Studies and Special Programs (ISSP), parallel if not quite equal to the traditional "schools," had been established a few years earlier, where we joined other cross-disciplinary programs such as Religious Studies, Language Studies, Ethnic Studies, and the Cluster Program. Thus we had an administrative home.

Second, a brand-new upper-division General Education (GE) requirement, the Emphasis Phase, had just been established in 1971. The idea was to offer students a choice of various packages of upper-division courses, all addressing a single theme, each course taking a different viewpoint. It was a perfect vehicle for Women's Studies and we were ready. We proposed the very first Emphasis Phase package, and with its approval our curriculum also had a home.

For the Emphasis Phase package, we developed the introductory course and a culminating seminar, and as the number of our courses increased we cleverly managed to include most of the department-based courses by providing several "tracks" (e.g., social sciences and humanities) from which students could choose. New courses were added as they were developed, and courses that didn't quite fit, or were one-time offerings, were listed prominently as "related courses" on the Women's Studies fliers that we distributed around campus each term.

The Emphasis Phase was such a success that other forays into the wider curriculum were minimal until 1985, when GE requirements were revised again. Emphasis Phase packages were discontinued and upper-division GE was reduced to separate courses in the traditional areas of social sciences, sciences, and arts and humanities. This was a major crisis for Women's Studies, because the package had been "the best of all possible worlds," as Judy Little noted in a 1984 program review, a perfect multidisciplinary program. The new system set the courses adrift to fend for themselves.

Eventually many of our courses were approved in the new GE categories, and the 18-unit minor, developed in 1978, took center stage as our only degree option until 1989 when we added a 24-unit Certificate of Study. Because both minors and certificates are optional at Humboldt, only the most dedicated students have undertaken them.

In 1985 we also lost our administrative home when ISSP was disbanded. We were disheartened by the loss, which seemed to signal a lack of support for programs such as ours, and we feared for the future. After some discussion, and despite the preponderance of faculty in the social sciences, we decided to join the College of Creative Arts & Humanities, mainly because of the strong leadership of Dean Ron Young. He proved to be a valuable ally and protector who encouraged more participation in Women's Studies by arts and humanities faculty. We also realized some of the benefits of being included in a traditional administrative unit. ISSP had been a kind of step-child, with less power and fewer resources than the regular colleges, and it was frustrating to have to compete for resources with Ethnic Studies and the other small programs. It seems that "women and minorities" are often lumped together and pitted against each other. Ethnic Studies joined Behavioral & Social Sciences, so that particular problem was eliminated for the time being.

The mid-'80s saw yet another major structural change, the switch from a three-quarter to a two-semester system. Women's Studies argued strongly against the change, mainly on the grounds that fewer courses could be offered, especially "non-essential" electives such as Women's Studies. Some of our fears were realized when the conversion took place, as unit loads and course numbers were changed, and confusion reigned for a period. Campus-wide enrollments, which had been slipping before the conversion, soon recovered and increased dramatically until 1991 with a slight drop since then. However, Women's Studies enrollments did not follow the upturn, as shown on the Timeline in the Appendix. Our share of total enrollments, which had peaked at 4% in 1982-83, slid to 2% in the late '80s and didn't regain previous levels until 1994-95. No doubt this enrollment slump was

caused by the massive administrative changes combined with other factors, such as drifts in leadership and faculty participation.

In the late '80s we continued to adapt or develop courses for various GE requirements, and then a golden opportunity arose in the early '90s: a campus-wide requirement that every student take two courses in the category of "Diversity and Common Ground." Women's Studies faculty lobbied hard for this controversial requirement, and it has given several of our department based courses a firmer foothold in the curriculum and the program another way to broaden our audience.

From the very beginning, Women's Studies faculty and students have discussed the possibility of a major in Women's Studies. It appeared several times as a serious agenda item, and each time it was tabled. Although the difficulties involved in mounting such a project, especially without departmental status, were daunting, the main reason we held back was our concern about the career implications for students. We read articles that warned against a Women's Studies degree unless it were combined with other educational or work experience, and the job market for women was tough enough that we hestiated to promote anything that might make it tougher.

A student-designed "special major" was available in the early '70s, in which a student could combine courses from three different departments under a unifying theme. Despite lukewarm faculty enthusiasm, by 1977 three women had already designed and completed their own majors with a Women's Studies emphasis, and at least seven or eight more have done so since then.

This year the program is finally getting serious about a major of its own; a proposal is in the works and is expected to be successful. Our highest enrollments ever, and our highest share of campus enrollments at about 7% was achieved in 1995-96. Expanded cross-listings and a few extremely popular special-topic courses, along with energetic leadership and renewed student interest, presumably account for this impressive upturn.

Many other changes have occurred in the last few years. We

experienced a sense of déjà vu when we heard of the current proposal for an interdisciplinary "section" of the College of Arts & Humanities which would include Women's Studies and Ethnic Studies. Another proposal is for a separate program of Gay and Lesbian Studies, a reminder that history may cycle but is never quite the same.

The Definitions

Women's Studies faculty have embodied varying degrees of feminist awareness and a range of attitudes and beliefs about the purposes and goals of women's studies, though we have always agreed, most of us quite passionately, that women had been overlooked and/or mistreated in egregious ways and that our job was to address the problem within the academic framework. Despite our diversity of views, it's interesting to examine our public statements about the program, which give hints of the context in which we worked and our assumptions about how we should present our mission.

At first we all participated in the wording of the catalog descriptions, while later the Program Leaders took increasing responsibility for these statements, and with their other, more pressing, responsibilities, they didn't always attend to the relatively unimportant catalog text. Given those caveats, the descriptions still may reflect something of the prevailing atmosphere at different periods, both within and outside of the program.

The first program description appeared in the 1975-76 catalog and remained the same until 1980:

> The various courses...are mainly discipline-oriented, but most of them attempt to look...at the past and present policies of treatment of women in societies; at the nature of women, physically, psychologically, and sociologically; and at the question of whether any or all societal differences in the treatment of men and women are justified.

How terribly cautious we were. We only proposed to raise some questions about the treatment of men and women, without any direct

assertions of mistreatment, the rather neutral "nature of women" was merely mentioned, and the focus of the program was clearly framed within the social sciences.

In 1980, a new catalog description was written:

> The "Battle of the Sexes" has been a recurring theme in the history of Western civilization, if not of most cultures and times. Physical and psychological differences between men and women traditionally are assumed, taken for granted, and used as the basis for the differential treatment of women and men. Paradoxically, however, as human beings, women and men are more alike than different. The Women's Studies emphasis phase programs explore the differences and similarities between the sexes, the dichotomizing of human qualities, and the implications of this treatment for women, men, and all facets of society....a minor in Women's Studies...purpose is to assist the student to develop a structured examination of experience through an interdisciplinary study of women.

We were still waffling, and still focussed in the social sciences, but that oddly dated phrase, "The Battle of the Sexes," seems to have been an attempt to at least hint at a problem. We were also reticent, if not openly ignorant, about cultures outside of the Western tradition. "The nature of women" was deleted in favor of an emphasis on sex differences and similarities; it's almost as if we believed that the problem was caused by the perceived differences.

In 1985 the catalog format was changed, requiring shorter descriptions:

> *What we offer you*: A study of women in art, in communication, in literature, and in history. A study of the relationship of women and our social institutions. Psychological views of women. *Features*: This is a course given by women, about women, and for women. It explores the similarities and differences between females and males, and other gender related issues.

The phrase, "by women, about women, and for women," was daring if not dangerous, a major step away from the careful balancing act of "men and women." For the first time we indicated the female composition of the faculty and most of the students. Sex differences

were still mentioned, but in slightly different terms ("female and male"), and art, literature and history were featured for the first time.

Perhaps it *was* too daring, because the following year saw a new description that reverted to the previous balancing act:

> This program, open to both men and women, helps students examine social and cultural meanings of masculine and feminine, male and female. Students will try to answer such questions as: What are the biological differences between men and women, and What are the societal differences. Students also look at how gender has affected the sciences, social sciences and the arts.

These phrasings seem carefully conventional and inclusive: "Open to both men and women," "differences between men and women," and "how gender has affected . . . ." The word "gender" appeared for the first time, corresponding to a trend at the time, although among our own courses only one, Sociology of Women, was retitled as Gender Roles. Perhaps to counteract the tone about the academic program, for the first time a brief paragraph was added about the Women's Center, "where students gather for discussions and special programs aimed at women," with mention of the library, newsletter, and annual art show.

That description was used from 1986 until 1990, when a bolder version appeared:

> Women's Studies is an interdisciplinary field of study that encourages inquiry into the full range of human experience by raising fundamental questions about gender and its functioning in human behavior, culture and society. As the academic branch of the women's movement, Women's Studies challenges the very assumptions upon which the Western tradition of scholarship has been based and seeks to integrate the experiences and perspectives of women into the curriculum.

At last we had found a voice that seemed to express accurately the objectives of Women's Studies held from the start. For the first time we revealed our connection to the women's movement and boldly stated the challenge to "the very assumptions" of Western scholarship. The intimate connection to the Women's Center was also indicated for the

first time: "The Women's Studies program is housed within the Women's Center."

While the description of the academic program has remained the same since 1990, the separation of the program from the Women's Center is hinted at in the current catalog: "The Women's Studies program works closely with the student-run Women's Center and other women's groups on campus . . . ."

A modern vehicle for program publicity in 1997 is the online web page, and the Women's Studies page presents a totally different version of program objectives. It is a large, attractive document, filled with course descriptions, library offerings, bibliographies, and even photos, but we are bemused by the answer to the opening question, "What is Women's Studies?":

> A multifaceted way of perceiving the world and living in it, including the methodologies of FEMINIST PROCESS.
>
> The study of the DIVERSITY of women's experiences in sexuality, ethnicity, culture, and geography of the world.
>
> The analysis of women's contributions and place in INTERDISCIPLINARY FIELDS.

Although the term "feminist" is used for the first time, the descriptions that follow contain no reference to gender issues, feminist theory, or challenges to traditional scholarship. A long paragraph describes feminist process, "a keystone of the Women's Studies program," as "interactive process . . . non-authoritarian classroom structure . . . student-centered concepts . . . and co-operative learning." The other themes are entirely about diversity—of material, in the classroom, and in the disciplines. Only a single sentence suggests the focus of the catalog descriptions: "We study women's contributions and place in diverse fields."

We are delighted with the new emphasis on diversity and applaud the use of the term "feminist". However, if this document represents the directions in which the program is going, we are concerned about the precedence of pedagogy over content and theory.

IV. INTO THE BREACH: THE FACULTY

Nine on the Line: The Founding Mothers

It all began at that Faculty Women's Association tea where Kathryn proposed a women's studies program to a sea of mainly blank faces. From that wash of indifference Kathryn plucked a few converts: Kathy Marshall from speech communication, our first Program Leader, Janice Erskine and Kathleen from psychology, Dolores Poelzer from sociology, Leela Zion from physical education, and Pearl Oliner, who had come to Humboldt as a faculty wife and only later obtained a full-time position in the education department. Those seven names were on the official request in May 1973 for space in the Balabanis House. Sherilyn Bennion, journalism, and Maureen Murphy, history, came on board almost immediately. Lee Sun offered his excellent course in economics but had the good grace not to ask for active membership, which might have been difficult for us in the fervor of sisterhood. Our close-knit "little band," as Janice Erskine called it, created the program out of whole cloth.

The Second Season

The late '70s brought a large and important group of new faculty into the program. Some were converts from existing faculty and others were drawn from the increasing number of new women faculty, gained partly through pressure toward affirmative action.

Karen Foss (speech communication) and Susan Beekman (now Frances, psychology) joined the program as soon as they were hired, and Sheila Ross (art), Phyllis Chinn (math), and Gael Hodgkins (religious studies) became active core members during this period.

Many other individuals taught courses during the late '70s, including Dee Nason (now McBroome, history), Suzanne Larson (speech communication), Bonnie Headington (psychology), and Merle Friel (math). Berit Bagshaw (now Lindboe, English) initiated the Women in

Literature course, and anthropology came into play through Rosalind Ribnick and Darlena Blucher. Julie Glimpse (now Fulkerson) of the Career Development staff created the popular course, Life/Work Options for Women, picked up later by Barbara Stratton (now Peters). Local attorneys Dorothy Steeves and Judy Edson taught Women and the Law through the sociology department.

Maureen Murphy was lost to us in 1975 through her husband's job transfer, and Janice Erskine went into administration, first as Chair of Interdisciplinary Studies in 1976 and then to a position with the California State University Chancellor's Office in Long Beach. Otherwise the core faculty remained about the same, but Women's Studies now embraced a wide network of associates and occasional visitors.

The Eighties Plateau

Few new faculty joined the core group during the '80s, as we consolidated and slid through a period of relative student quiescence. Joan Berman and later Martha Weil (now Johansen) from the library became supportive adjuncts, Jorie Graham and then Judith Minty taught the literature course, and Jane Tawney was with us briefly from education. The many other instructors included Jean Bazemore, Louise Williams and Ann Skinner-Jones, all from theatre, Karen Carlton (English), Susan Armstrong (philosophy), Adrienne Behrstock (now Wolf-Lockett, from the Counseling Center), Kathleen McCombs (now Baker, then a grad student in psychology), and Donna Albro, our first Affirmative Action Officer with a law degree.

We were thrilled when Cora Presley was hired as the first tenure-track woman in Ethnic Studies, and one of only two black women faculty on campus. She was terribly overburdened in her token roles and undoubtedly felt isolated everywhere, including Women's Studies. She stuck it out for two years before finding a more congenial position elsewhere. She has yet to be replaced, in any sense of the word.

During the '80s, part-time faculty began to play a greater role. Judy

Little and Carol Whitehurst, both part-timers in sociology, became active members of Women's Studies and served terms as Program Leader when no full-timers were available. We knew the value and importance of inclusiveness, and we felt a special obligation to support part-timers because of the pattern of discrimination that leaves women in part-time positions while men are moved onto the tenure track. Still, some of us old-timers worried about the solidity of the program, the strength of which, we felt, lay with the full-time faculty. The concerns of tenure track and part-time faculty are quite different, and for the first time we were confronted with the need for hiring money, one problem we'd been able to avoid until then.

Another interesting shift occurred during the '80s: it became a "good thing" to belong to Women's Studies. Gradual changes in consciousness had led to a widespread, though by no means universal, acceptance of the field as a legitimate academic area, and listing Women's Studies on one's application for promotion had become a mark of distinction in some quarters. The number of faculty who chose to identify themselves as members of Women's Studies, according to the lists in the campus directory, grew from seven during the earliest years, to 13 in 1978, and to over 20 through the '80s, peaking at 43 in 1989-90. One reason for the increase was Karen Foss's policy of inclusiveness when she was Program Leader, but some of the additional members might fit Catharine Stimpson's category of "bandwagoneers," cited in Marilyn Boxer's excellent *Signs* review in 1982.

This was an odd turn of events for those of us who had been considered radical, even rash, to name ourselves as Women's Studies members. A certain ambivalence ensued. It was gratifying to become "politically correct" and attract new converts, but some of us mourned the loss of our brave, close-knit coterie. The core membership, now numbering about 15, still met faithfully every week, agonized over curriculum and problems of legitimization, and signed their names on official petitions, while others who claimed Women's Studies membership did not teach courses, attend meetings, or assist in the

ongoing work of the program. Equally disconcerting was the number of women who were teaching "our" courses without showing any interest in, or connection to, the program. The very success of the program in attracting new faculty was, at the same time, weakening its intensity and cohesion.

Formal definitions of membership in the Women's Studies faculty have been drawn up at various times, but in the '80s it became more pressing, partly because of the situation just described and partly to meet administrative requirements. A "policies and procedures" document in the fall of 1986 included this definition:

> All faculty members who indicate, in writing, each fall an interest and willingness to attend a majority of regular meetings of the program facuty and to participate in other ways as necessary through the academic year. Failure to regularly attend meetings may result in ineligibility to participate in the Program Faculty.

The need to invoke this definition was rare, as we generally made decisions informally and consensually, and in our memory there was never an occasion when anyone was excluded from participation in meetings, but this document reminds us of our concerns about loyalty and cohesiveness during that period.

The '90s: Work in Progress

It's hard to characterize the current decade of Women's Studies because neither of us is still on the faculty. One change that's been brewing for years is that, although the number of faculty who claim membership in Women's Studies remains large, there is no longer a substantial group of core faculty who meet every week. The Program Leader operates on her own to a great extent, and the program seems to be more about money and institutional positioning than ever before.

Still, there is plenty of enthusiasm and hard work, especially among the newer members. Valerie Budig-Markin and Martha Manier, both in modern languages, represent a new emphasis on the humanities and

multicultural perspectives, Charlotte Krolokke carries on in the speech communication courses, and there are more active and committed part-timers. The nationwide trend of maintaining a large pool of part-time faculty has been late arriving to our isolated semi-rural campus, but it's having an impact now. Part-timers are certainly as valuable to our efforts as full-timers, but their lack of full status contributes to erosion of faculty power in general, to the disadvantage of both these individuals and the program.

The Survey

In the spring of 1995 we sent a survey to 100 faculty members, everyone who had ever been on the Women's Studies roster. Eighteen women responded, representing the entire time-span of the program and both core faculty and those who have been less involved. From their answers we got a glimpse of faculty attitudes about the program.

When asked why they joined Women's Studies, these individuals answered along two main threads: curriculum reform, and the need for a safe harbor. As Karen Foss put it, there was the need for introducing feminist philosophy into the curriculum, and also the need for feminists to have a place to "come together and find kindred spirits."

Kathryn said, "There was no choice. My office, my faculty stance and position, I was thrust into the leadership." She felt an obligation to use her secure faculty position to continue exploring new ideas, as she had with Cluster. Janice Erskine pointed out that the program was an extension of what some of us were doing already, that we were not a radical bunch but simply "wanted to broaden education and change some attitudes. . . our goal was not to change society, though we probably did." Suzanne Larson's graduate thesis had been on feminism, and Leela Zion also had substantive material to offer as her doctoral dissertation had been about body concept and self-concept in women. She also wanted to "reveal the cultural tragedies causing much grief for women." Dolores Poelzer focussed on "giving voice to

women's experiences, values, ideas." Sherilyn Bennion saw it as "a legitimate area of study that had traditionally been almost completely neglected," and Barbara Peters cited the need for research on women's issues. Several others stressed the emerging feminist research and theory that needed a place in the curriculum. Karen Foss put it simply: "It's a philosophy that is central to my being."

Fully qualified and academically prepared, women faculty have been mainly in token positions and have often felt overlooked and left out of academic considerations, tolerated but neither respected nor allowed full participation. Sherilyn Bennion cited the need to "redress the imbalance in treatment of men and women in academia", and Phyllis Chinn was "rather amazed" to find herself the only tenure-track woman in math, having come from a department elsewhere that was half women. Dee Nason (now McBroome) was also in an all-male department and was "seeking feminist colleagues," and Barbara Peters saw Women's Studies as "sharing of knowledge and experiences as women" and providing "support for women faculty and students."

During the early years, Women's Studies meetings were a positive experience for everyone: "The chance to discuss issues and ideas with like-minded women has been of real value;" "we were all learning;" "I've developed friendships with both faculty and students;" "always a great group of colleagues." The only regret expressed was that more women hadn't participated.

From the start we had generally agreed that the long-term goal of the program was to bring material by and about women into the mainstream curriculum. Half-jokingly we spoke of working toward our own demise. This goal is still held by the faculty but now everyone agrees that it's a long way off. As Leela Zion noted, "We will need a separate program for many, many years. The university has always been, and is still, a male institution. Equality will take many years." Dolores Poelzer went even further: "There will always be a need for a separate program—if nothing else, to keep folks honest!" Karen Foss stressed the safe harbor function: "A place for women to come together across

disciplinary boundaries seems really important."

The faculty has appreciated the work of the Program Leaders, "overburdened but always gracious." Several people cited the strong leadership during the first ten years: "The white-hot enthusiasm of the founding faculty members has ebbed somewhat." Still, "a number of articulate, committed leaders" have brought the program "through the difficult time of 'adolescence' and have done a great job." Karen Foss was singled out as particularly effective and enthusiastic; hers was definitely "a hard act to follow." The need for more sharing of responsibility was noted, as in Dee McBroome's suggestion for a permanent curriculum committee.

Most of the respondents agreed that Women's Studies course preparation was more difficult than for other courses, for reasons described earlier, and that sometimes the students were more demanding, but that the teaching was highly enjoyable. Susan Armstrong said, "*Very* different expectations by the students . . . *very* meaningful personally to me and the students." Entering new terrain and finding appropriate materials was challenging, but everyone described the experience in positive terms.

The students were a strong impetus: "often inspirational," and "have made me want to learn more." "The students' sharings gave range, depth at times, and validity to our efforts." "We were all learning together, trying to put the jigsaw puzzle together." "I felt more whole as a person teaching Women's Studies courses. Helped me teach better in my discipline." "The students definitely make the course."

With some exceptions, faculty members were convinced that the program had positive effects on the students. The courses have been "life-changing for many, " and have had "tremendous impact on both the intellectual and personal lives of students." Pearl Oliner observed that even in her other courses the influence of Women's Studies can often be seen in students' questions and challenges.

Very few faculty members reported using the Women's Center, and those who did were there mostly for meetings and classes. Until 1994 the

Program Leader had an office in the Center, and many Women's Studies classes were held there. Originally the Center and the program were intertwined. Susan Frances appreciated it as "a less formal alternative to traditional classroom spaces," Sherilyn Bennion wished the connection with the academic program could be maintained, and Karen Foss, who felt she "lived there," wished it still *was* a Women's Center, but most others did not see the separation of the academic program from the student-run Center as a loss.

Some respondents noted that special interest groups, particularly those involved in lesbian and gay issues, had increased their presence in the Center, while some of the originally binding issues, such as child care, problems of re-entry women, and academic recognition, had moved to other arenas. It's hard to know how important these factors were in the faculty's acceptance of the split from the Women's Center. On a positive note, Valerie Budig-Markin said that "it has given the Women's Studies program a chance to look at its own definition and curricular directions."

In typically modest fashion, faculty were reluctant to cite their own contributions to the program, beyond their "continuing presence" and sharing their ideas and special knowledge. Those who had been Program Leader did mention that, and Phyllis Chinn cited her coordination of the National Women's Studies Association conference (more about that later), while several others said they wished they had been more involved. We think that the simple "continuing presence" of the core faculty has been more important that the faculty realize, and is, in fact, absolutely essential to the success of the program.

Responses were mixed to the question of how participation in Women's Studies has affected faculty members' credibility with their own departments and their progress toward reappointment, tenure and promotion. As might be expected, tenured faculty didn't feel threatened; in fact, Dolores Poelzer reported that her participation enhanced her relationship with her department. Even some non-tenured faculty believe that their participation may have actually raised

their credibility outside of the department. However, several others experienced suspicion and hostility; for example, "one colleague said women weren't important and hadn't done anything in literature." Another woman's promotion was challenged because she spent too much time outside her department, and yet another had a colleague who wrote in an evaluation that she was "disloyal" to the department. Some respondents cited resistance to their Women's Studies activities but didn't believe it affected their career progress adversely.

On the other side of the coin, the impact of our participation in Women's Studies on our colleagues and departments, again the responses ranged widely, from "No, I wish it had," to "Definitely yes." Over time, some departments have shown more acceptance of Women's Studies courses and increased interest in gender issues, but generally the impact has not been clear-cut or dramatic. A few women reported that they have become the gender experts within their departments, although progress beyond "token" status does not seem to have occurred. As Dee McBroome put it, "Through sheer exposure to me over 19 years, some of my department now recognize the need to integrate women and minority history into their courses."

One person raised the possibility that more women were hired in her department under the influence of her Women's Studies activities, but two others cited continuing sexist attitudes of colleagues. Some courses may enjoy respect mainly because of their high enrollments, but genuine interest can also be seen in changing research interests and class content in other courses. However, even where women's perspectives have been integrated, Valerie Budig-Markin cautioned (correctly, we think) that "without constant vigilance on the part of feminists, this all could be lost, as soon as attention is distracted toward other fashions."

The question, "What impact has your experience in Women's Studies had on you as a person?" struck a chord with everyone: it "enriched my life," "helped me integrate my feelings and intuition," "made me more aware, more tolerant," "changed my life," "gave me more confidence in my own beliefs," and provided "collaborations and

friendships and respect I never could have imagined."

Direct results of Women's Studies involvement included one woman's decision to pursue a doctorate, others' discoveries of new areas of research, and several books, but the personal relationships stand out: "a caring and affirming group," "supported me as a mother and friend and lover," "I met some very creative and powerful women," "my greatest memories are of the early days and the great women we were/ are."

Our inquiry about the success of the Women's Studies program elicited a thunderous yes from everyone. "It's been very successful, especially at integrating gender into a large number of courses," and "has developed a stable and continuing presence on campus." One woman noted that our strength lies in the large number of women involved and the multi-disciplinary approach. Only one person qualified her enthusiasm by saying, "I think it has been careless in recent years and more emphasis needs to be on the academic program."

A request for future goals for the program brought forth a variety of hopes and dreams, but the key was for more of everything: learning, educating colleagues, research, and empowerment for women. The importance of maintaining a good faculty and a frequently updated curriculum was emphasized by some. Several people mentioned a major, others stressed the need for a more representative curriculum including the sciences, business and the fine arts, and one person suggested targeting a younger age group, perhaps eleven-year-olds, to start the dreams early. One optimistic goal was that "in ten years all appropriate courses should reflect women's experiences, values, ideas."

In conclusion, the faculty believes in the work they have accomplished and want Women's Studies to develop further; "the job has not been done." These faculty have found the experience of participating in Women's Studies exhilarating, even though it came at great cost. The program today still offers collegial support, provides for academic endeavor and recognition, and encourages the research and scholarship needed for an emerging field of study. It is apparent,

however, that the program needs further basic curriculum work to develop a cohesive program. Twenty-five years, while it represents at least six generations of students, is not a long time in academia. The future bears watching.

We think it's significant that only six respondents used the word "feminist" in their answers, four of them only once, and only two women referred to political activism in a positive context. Although all of us are feminists, and many of us are activists, we are a rather conservative group, at least in regard to the academic expression of the women's movement.

Perhaps the most striking finding from this survey is what Women's Studies has done for the faculty who have chosen to participate. It has been a liberating factor in their personal and professional lives, as if these could be separated. They are dedicated to the continuation of the program, and regardless of how it evolves, these women have been empowered.

V. THE HEART OF THE MATTER: THE STUDENTS

Students' voices are an essential part of this history. We were discouraged to realize that former students can be the most elusive people in the world, but luckily we found a goldmine in the old files: 24 essays written at the request of Kathy Marshall in 1974, in which students evaluated the program's strengths and weaknesses. Thanks to Rita Moore's indefatigable detective work, and with the help of Anita Iglesias in Admissions & Records and Pam Allen in the Alumni Office, we also collected names and addresses of 200 students who had taken at least two Women's Studies courses in the past, and surveys were sent to them. Many were returned with "address unknown," but 51 were completed and returned, a respectable 25% return rate. To round out the picture, we collected another 50 surveys from students in current Women's Studies classes. Copies of the surveys are in the Appendix. We shall cover these three sources of opinion in chronological order.

Growing Pains: The Early '70s

The 1974 essays were solicited from IS 102, one of the Women's Studies Planning & Development courses, so these students were dedicated to the program. Everyone had something positive to say about the program, some quite eloquent: "A sort of dream come true for me. . . I have been enthralled, discontented and outraged;" "Never before, in any of my classes, has personal enlightenment been so well fertilized and cultivated."

The most widely-cited positive element of the program was the Women's Center, a "focal point of women's energy at HSU," "of utmost importance," a special place for classes, informal meetings, and the library. High academic rigor was a close second: "among the best classes I have taken during my college career" (from a graduate student). Also noted were the emotional aspects of the learning, interdisciplinary variety, faculty commitment, and student cohesion.

These students' main complaints were a lack of interaction between faculty and students, and not enough student input in program development. Also frequently cited was the narrow focus on white, middle-class issues. Several women mentioned that a small clique of students dominated the classes, ignoring the newer students. Praise for the program's academic rigor was counterbalanced by complaints about heavy coursework and rigid, competitive grading: "We seem to be graded on the importance of proving Women's Studies as a valid part of the male-oriented system." Other cited weaknesses included a lack of links to the community (speakers, fieldwork, outreach, etc.), some terrible textbooks, unclear program goals, not enough male students and instructors, and the lack of a major.

The most frequent suggestion for the future was to establish a major. Others were a faculty-student council, expanded use of the Women's Center ("let's take over the entire building!"), outreach to minority students and men, courses on minority and Third World women, lighter coursework, looser grading methods, and community connections.

These student essays reinforce our impressions of the "growing pains" of the early years. Faculty were so focussed on academic respectability that sometimes we weren't as responsive as we might have been to the students. We piled on the requirements, from personal journals and community projects to formal term papers and exams. Scrambling for hard-to-find scholarly readings, while clipping sexist advertisements from magazines and facilitating consciousness-raising groups, we tried to provide everything at once: all the traditional academic trappings and all that was new and revolutionary. We recall that one of the first women to take a special major in Women's Studies said she'd never worked as hard in her life.

Our knowledge, resources, and energies were limited, too, so it's not surprising that we failed to offer the breadth of content and community outreach that students wanted. However, students found the program exciting and generally satisfying, and having our own space in the Women's Center was a critical factor for them.

The '80s Plus and Minus

Over half of the 50 people who answered our mail survey graduated during the '80s, so the results mainly reflect that decade. The respondents seemed fairly representative demographically of our students as we remember them. All but three were women, over 90% were white (typical of our campus), and their average age as college seniors was 28 (slightly older than the campus norm). Most of them are now married or living with a partner, with 22% identifying themselves as lesbian or bisexual, probably higher than average, although good figures are not available. Almost all said they were Democrats, but of those who reported religious affiliation, one-third cited a spiritual, pagan or goddess affiliation, presumably not typical of students in general.

Everyone reported an occupation outside the home—no full-time housewives here—and only one person reported a job that doesn't require a college degree. Those who are now over 45 years of age were predominantly in the so-called "helping professions" (education, social work, nursing, etc.), while the younger group was divided evenly between such traditional women's jobs and less traditional occupations such as business, sales, and research, a nice indication of the widening of the workplace in recent years.

As might be expected from such a self-selected sample, almost all of these former students strongly endorsed the value of Women's Studies. "Definitely!" "Yes, yes, yes!" and "Absolutely vital" were typical responses. The only exceptions were a mild "Probably," an exhortatory "It could be *a lot* better," and a flat "No," followed by this explanation:

> Most of us go to college to get an education and get a job. I find no fault with having the courses, but I worked myself through school, no help from relatives, etc. To pay more tuition, spend more time at school to support these types of courses through the Emphasis Phase, had negative appeal. While the courses are interesting, I did not care for the HSU attitude of telling me that I needed these, or other courses, to be a well-rounded student.

This objection to the very idea of General Education has been expressed by students often enough, perhaps especially during the '80s, but, judging from our sample, it has not been shared by Women's Studies enthusiasts. Some even suggested that Women's Studies courses should be required of all students, and one woman asked pointedly, "Where else would we learn these things?"

A solid majority (79%) said that Women's Studies courses were at least as rigorous academically as other courses, but on this question we did note a generational difference. Those who had graduated before 1985 were unanimous in their positive answers, whereas among those who graduated since 1985, five people rated Women's Studies courses as less rigorous than others.

Could it be that our academic standards have slipped in recent years, or have other disciplines become more rigorous, or have Women's Studies students become more demanding? It's true that after the early push for perfection, there was a settling down, a natural tendency toward normalcy. Degree of committment to the program, by both instructors and students, became more variable; in fact, many students were not particularly positive toward Women's Studies, especially after 1985 when the GE Emphasis Phase packages (which concentrated interested students into the Women's Studies package) were replaced by individual courses. This is probably the best explanation for the five negative ratings, along with the possibility that the old biases against "soft" subjects and women instructors have resurfaced.

Despite the trend toward conventionality, almost all of our respondents said that Women's Studies classes were different in some way from other classes, citing specific features such as journal writing, consciousness-raising, and small group discussions. Most of them said they'd made friends in Women's Studies classes, and a quarter of them said they'd kept in touch with them since graduation. Two-thirds said that Women's Studies instructors served as role models for themselves or others.

One question asked whether there had been tension or conflict

between groups in the classes. Half of them said there had been, mostly between men and women, some between lesbians and straights or between feminists and non-feminists, but only one or two considered the conflicts to be negative and some saw them as positive.

Two-thirds of these former students said they had used the Women's Center during college. Some had served as staff members and others mentioned the library, social functions, classes, and special activities or speakers. Few of our classes were held regularly in the Women's Center classroom by the mid-'80s, but it was still the hub of the program and women's activism.

A pair of questions was posed: "Did you consider yourself a feminist when you were a student?" and "Do you consider yourself a feminist now?" About half of the respondents said "yes" to both questions, and there was a shift toward feminism for many others. The number of non-feminists has shrunk from ten to two since college (16% made the shift), and 36 people (71%) said they consider themselves feminists now. A rather large middle group, who gave qualified "yes" answers ("in a way," "depends of the definition"), remained about the same size, 16 during college, and 15 afterward.

Women often become feminists after they leave the relatively sheltered academic environment, with or without women's studies courses. Still, some of our respondents indicated a direct connection between the program and their current identification. Considering the negative associations with the word "feminist" lately, in the media and the classroom, even among those to whom we think the basic definition would apply, it's pleasing to note that so many of our graduates are willing to use it.

Perhaps the most productive question was "What advice would you give to faculty and administrators involved with Women's Studies?" Sorting through the variegated answers, we spotted a few instructive themes.

The most frequent response was, in effect, "keep up the good work." Close behind was an exhortation to stay current and improve academic

rigor, a far cry from the 1974 essays. Perhaps our concern about standards warrants a second look, but it's also possible, as mentioned earlier, that we're seeing the old "Catch 22" by which women faculty in general, and Women's Studies instructors in particular, are judged as either cold and unfeminine or soft and unprofessional. We recommend to women faculty the extensive research literature on this persistent problem; Bernice Sandler's 1991 article also has a excellent bibliography.

Several people advised us to attend more to men's problems, "avoid male-hating," "lower the threat," and "de-politicize." Another group of comments could be categorized as "stop whining:" move beyond pointing out barriers and "how oppressed we are," toward solutions, action, and positive achievements.

These two themes are uncomfortably similar to current well-publicized complaints from the younger generation against old-guard feminists. Although we are firmly entrenched in the latter group, we recognize the grains of truth here; however, we still worry about a drift toward premature complacency.

Other themes were more positive: to mainstream Women's Studies into the whole curriculum, to become more community-minded, to encourage students to do internships and outreach, to recruit more vigorously for students, and to encourage more students to major or minor in Women's Studies.

Students Grown Up (KLC)

To me, the most interesting findings from the student mail survey were about the effects the program had on students after they left Humboldt. The survey included a checklist of areas in which "Women's Studies may have influenced your life." Relationships came out on top; 75% of the respondents checked it. The others were: occupation 65%, academics 53%, community activities 45%, and parenting 43%. A remarkable number of life values were revealed.

Academically, Women's Studies had a salutary effect on the content of other classes that students had taken concurrently: "Brought up

women's perspectives in other classes." They looked for content about women with a "different perspective." One gained "a willingness to hear different voices"; a second said the program "opened my eyes to the fact that there was whole lot of stuff by women not being taught;" and another gained "a critical look for content about women." Several degree patterns resulted: "Social Science major with emphasis on women's writings"; "Inspired me to write a B.A. thesis on women's writings." My guess is that the real infiltration of the wider curriculum may have occurred not in Women's Studies classes but in the questions that Women's Studies students asked in other classes. I had never thought of it in that way until I read these comments.

Students clearly felt their occupational life influenced by Women's Studies. "More aware of conversational impacts and sexual harassment;" "Decided to pursue the career I wanted vs. the expected;" "More awareness of inequality in women's opportunities." A psychotherapist reported that she had concentrated her practice on women's issues; a teacher said she now teaches high school English to pregnant and parenting teenagers; and another woman has become a counselor in a shelter for battered teen mothers. One woman noted "an interest in management style" on which unfortunately she didn't elaborate.

The questions most responded to were about how Women's Studies had affected relationships and parenting. The answers in these two categories were closely related and were the most frequent; over half of the respondents commented on relationships and almost as many on parenting. Whoever had a relationship with a Women's Studies student or alumna definitely heard about women's issues: "Not buying into the traditional crap;" "[I] do not let any parent, friend, or intimate treat me with disrespect;" "Equal with equal rights and I expect that now;" "Tremendous difference in how to keep my needs met as well as help others;" "Desire to stand up for myself;" "Remember all points of view are valid;" "Aware of power differential;" "My relationships became more egalitarian." Of note here is that the relationships mentioned were

with both men and women; one woman said she has joined a women's support group, and another's sole response was "better relationships with women."

Responses on parenting followed much the same theme, of an awareness of the traditional roles of women and a desire to break that mold in one's own children's upbringing. One woman said she was "released from some of the guilt mothers who work or go to school feel." There was a split, however, between the mothers of sons and the mothers of daughters. Those with daughters stated that their daughters have benefited, and even granddaughters, "due to my extended horizons." Mothers felt deeply that they were role models for daughters. Parenting sons, a continuing dilemma for feminists, and a subject still not dealt with extensively in research, usually was described in the mode of "raising a caring male" and "giving my son more awareness of women's equal rights with equal needs." One discouraged respondent added succinctly, "I am mothering a son and was surprised that some of my beliefs were challenged. I believe that there's more to genetics than I thought there was." There were only two negative responses, one a half-hearted "Didn't change anything, more aware of societal historical bias." The other woman was disgusted with the program, "Did not like HSU telling me of values." From 51 subjects this was a remarkably small number of negative comments. The responses showed clearly that course content had positively affected these students.

In summation: Academic classes in other areas are infiltrated by students questioning content from a feminist point of view, occupational choices are expanded to include many more possibilities, relationships felt the impact of more equality and awareness of power, and parenting was deeply influenced by courses taken in Women's Studies, more so with daughters than with sons. We seem sure what our daughters need to know and how to raise them, but we're very unsure about our sons, whom we love just as dearly.

In their adult life after leaving Humboldt, our respondents assumed community leadership for women. They embraced participation in

community associations, the ubiquitous committees, clubs, political campaigns, neighborhood concerns, etc., which are such important components of American citizenship. They championed women's issues and in general expressed "the desire to stand up for myself in all aspects." Women's Studies has produced a fair share of "uppity women." Furthermore Women's Studies produced students with revolutionary ideas about changing the traditional roles of women in the whole spectrum of their lives. Few professors who teach elsewhere at the University can be assured of such long-reaching effects as those who teach Women's Studies. One laudatory remark summed up the tenor of the responses: "It affected my whole life."

View from the '90s

The 50 current students we surveyed were similar demographically to the former students, except that they seem more typical of the general student population. This may be because we solicited directly from General Education classes, and thus probably picked up respondents who would not have answered a mail survey. A few more men and minority women were in the sample, the average age was slightly younger at 26, only 12% identified themselves as lesbian, gay or bisexual (as compared to 22% of the former students), and fewer of them reported unconventional religious affiliations—14% as compared to 30%.

This group was enthusiastic about the program in general, and they were even more positive than the alumnae about its academic standards: whereas 79% of the former students rated Women's Studies courses as equal or better than other courses, all but one person in the current group gave them superior marks. Special features of the classes were cited as frequently by this group as by the graduates, conflicts in classes were reported by fewer people, and more students (80% as compared to 66%) said that Women's Studies instructors served as role models.

Only 12% of these students said they'd used the Women's Center, compared to 66% of the former students. Presumably this large difference is due mainly to the recent physical separation of the academic

program from the Center. A few respondents said they intended to visit or volunteer at the Center, two said they had tried to volunteer but found it less than welcoming, and four others reported that they didn't know a Women's Center existed! Areas in which "Women's Studies may have influenced your life" were checked as frequently as by former students, and in a similar pattern, with relationships cited most often. As might be expected from current students, they cited academics more and the other categories less than did the former students. One student noted under parenting, "I respect my mother more than I think she does." Some of the other comments also reflect the immediacy of their student experience: "I get angry with some of my friends because of their sexist language;" "I enjoy sharing what I've learned with others;" "always talking with boyfriend about class topics;" "expanding beyond my major;" "I want to make a difference [occupationally]."

The current students were even more positive about feminism than were the former students. Not quite as many (40% vs. 49%) considered themselves feminists both before and after taking Women's Studies courses, and many more (59% vs. 20%) said they were not feminists before Women's Studies, but all but four had made the switch, considering themselves feminists now; only 16% of the former students reported such a shift. Several respondents mentioned that they had learned that the definition of "feminist" wasn't as limited as they had previously thought.

How the Students Have Changed

It's important to note that the earliest and the most recent student input was collected during the students' college experience, while the middle group was surveyed after the fact, in some cases after many years. Retrospective and concurrent reports are known to differ in various ways, so our comparisons of the generations are impressionistic at best.

The most obvious changes across the years have been in students' attitudes about academic standards. The 1974 essays were virtually

unanimous in their opinion that Women's Studies courses were rigorous and difficult, even excessively so. In the mail survey of former students, mainly from the '80s, there were some criticisms of our academic standards, while almost all current students judged Women's Studies courses as superior to other courses.

Several interpretations of this "U-shaped curve" are possible, including changes in the Zeitgeist and the difference between concurrent and retrospective reports. The pattern of responses might also indicate a drop-off and then a resurgence of enthusiasm by faculty. In any case, critiques such as Karen Lehrman's in *Mother Jones* in 1993, that portray Women's Studies courses as anti-intellectual and lacking in rigor, don't seem to apply here.

Current students seem to feel a stronger connection than did previous generations between taking Women's Studies courses and personal identification as a feminist, in spite of countervailing tendencies in the outside world, and critiques such as Lehrman's. Perhaps the most dramatic change, however, has been the decline in the importance to students of the Women's Center. It was the most important feature of the program for students in 1974 and is now barely visible to students.

A Personal View of the Students (KP)

In the early '70s, students were the driving force behind the founding of the program and they backed up their enthusiasm by filling the courses. Some of them took *all* the courses, and many of us had close personal ties with many of them. Every classroom was charged with an exhilarating, if exhausting, mix of excitement, anger, optimism, neediness, and sisterly support. The students were demanding yet appreciative, with some understanding of the sacrifices and extra effort the faculty were giving to the program. Still, their biggest complaint was that we weren't radical enough, that we were too tied to the conventional academic rules and limitations, and that we didn't take enough chances.

They were right, at least from their point of view. We were well-trained in our traditional disciplines, dedicated to our careers, many of which were just beginning, and committed to working within the system. Almost every step away from the beaten path was taken with trepidation and a firm shove from behind.

Still, as Kathryn reminds me, our reticence had some method behind it: we were determined to build the program on solid ground, to gain acceptance step-by-step with diplomatic care. When I was Program Leader I recall assuring an administrator that we wouldn't be asking for more resources, with the full, if implicit, mutual understanding that this was strictly a temporary promise. The price of student impatience was perhaps worth paying to establish the program as we did.

By the late '70s, the campus climate had moderated, students were less inclined to agitate for change, and our courses settled into familiar patterns. Consciousness-raising moved out of the classroom and was recast in "support groups" and other activities in the Women's Center. Many special interest groups flourished, including the Phoenix Club for re-entry students. Meanwhile, our success in bringing the curriculum into the mainstream via the broader general education offerings led to a dissipation of the energies and excitement of the old days. More men and nonfeminist women took the classes, and some of them complained about the excessive feminism of the instructors. At the same time, feminist students complained that the classes weren't nearly feminist enough, and lesbian women were more insistent in wanting their voices heard. Welcome to the real world!

Gradually we noticed that we faculty were becoming more radical. More and more, students in all of our classes, Women's Studies or not, accused us of being too feminist, too strident, too "political." It was disconcerting but rather satisfying, because we were finally recognized as the reformers we had seen ourselves to be from the beginning. I must admit to a certain smugness during that period, when I felt I was truly on the cutting edge of the feminist movement. This was only partly illusory; I think some of us actually did become more firmly feminist

through participation in the program, right along with the students.

This trend continued unabated until somewhere in the mid- '80s, when a new problem emerged. With curriculum changes and growing popularity, our courses were attracting a wider audience, or more accurately, were filled with a larger and more diverse group of students. The new GE program allowed a student to take only one Women's Studies course and many did just that, with about the same level of interest as they had for other unwanted requirements, namely little to none. It wasn't uncommon to have one-third males in a Women's Studies class, with only a few showing positive regard for the approach and content. Women with equally indifferent attitudes were also there in large numbers.

During this period, it occurred to me that the program might be in jeopardy; after all, how can any curriculum survive if most of the students are simply not interested? Soon it became clear that this was an entirely new challenge, at least as important and potentially more radical than the original one of satisfying the burning needs of budding feminists. Now it was also a selling job. I had to show an apathetic group of students the light and convince them that there is a problem, that feminism is a legitimate point of view, and that it's worth their while to understand the world from this perspective. Instead of operating on the comfortable assumption that everyone in the room was already a feminist, now I had to assume that almost no one was, an assumption that was confirmed each term when I asked at the first class meeting how many people considered themselves feminists. The number who raised their hands was rarely more than 10% of the class, sometimes even fewer. I tried to make it clear that being a feminist was not a requirement in the class, but I'm sure some folks didn't believe me.

It can be a delicate matter, a fine line between expecting students to understand and work with a specific point of view, and expecting them to adopt it as their own. In general, I think we were successful in staying on the right side of that line, while at the same time enlightening many students to the issues, sometimes the most gratifying outcome

imaginable. It was educational for me, too, to accept the diversity of my students and to know that many of them would leave my class without accepting my perspectives. There was always a nucleus of feminist students who kept us honest and optimistic, served as teaching assistants, worked in the Women's Center, and acted as a touchstone through discouraging times.

It appears that in the mid-'90s there is a resurgence of student interest in Women's Studies. More students are creating their own majors with a Women's Studies emphasis than ever before, and younger faculty are moving in with new energy and new agendas. Some of the changes discomfit us, but the students are here and they're carving out the future.

VI. WHO'S IN CHARGE? LEADERSHIP IN THE PROGRAM

The Role of Program Leader (KP)

We never seriously considered operating without a leader, as many women's groups did in the early '70s. Apparently we were neither radical enough nor idealistic enough to think we could succeed without someone to represent the program in the hierarchical academy. Kathryn also saw the opportunity for some of us to gain administrative experience at a time when virtually no women had such opportunities. We decided that the Program Leader job should rotate among us, for one-year renewable terms at first, then for two-year terms, partly for egalitarian reasons but also to share the burden of a huge job that, at first, was completely unreimbursed: no time off from other duties, no extra pay, and, in fact, with a certain degree of risk to one's reputation and career progress. All of the Program Leaders learned a great deal, and most of us accrued both personal and professional benefits from the experience, but I think few of us would choose to go through it again. It was, and still is, an overwhelming responsibility.

Ten women have held the job since 1972, two of them for two terms. The complete roster can be found in the Appendix. Three were tenured during their initial terms, four were untenured, and three were part-time faculty, not on the tenure track. The first three Program Leaders held the job without any compensation. Since 1978 the job has provided 3 units of release time per term (or equivalent pay for the part-timers). In a 12-15 unit full-time teaching load, this has never been more than token compensation for the amount of work involved.

In view of the difficult nature of the job, it's not surprising that we've never been overwhelmed with applicants; in fact, we've felt lucky to find even one person who was willing to step in. On one occasion in the '80s there were two applicants, so we had to develop procedures to elect and evaluate Program Leaders. A document from 1986 specified a minimum requirement of at least one year of membership in the Women's Studies

faculty, and the preferred requirements were a Ph.D., teaching experience in Women's Studies, extensive experience and participation in the program, and similar leadership roles. The Personnel Committee consisted of all tenured members of the program faculty (a very small group at the time), and evaluation of a Program Leader's performance was to be based on such things as holding regular monthly faculty meetings, coordinating and promoting the courses and programs, and coordinating Women's Center staff and activities. An expanded version of the criteria for evaluation was created in 1990, with detailed lists of minimum and desirable activities.

So far, these documents have served mainly as expressions of the faculty's desires and expectations (as well as an administrative necessity), rather than as methods for screening or eliminating individuals. This will undoubtedly change if and when a full-time position emerges.

In our survey of former Program Leaders, almost everyone cited a strong belief in the program as a reason for taking the job, but no one actually chose the position. Each of us was invited by other Women's Studies faculty, or "named by the Dean," or simply took on the responsibility: "it was my turn to serve." It's natural to be hesitant to take on such a difficult, underpaid, and risky job, but our reticence also seems to reflect a typical disinclination among women to assume leadership. There was extra incentive for part-timers who were trying to maintain full employment, and a few women were consciously seeking administrative experience, but mainly the job was seen as part of our obligation to the program.

Three of our ten Program Leaders were based in the department of speech communication. In her interviews, Rita Moore asked three members of that department for an explanation. Stephen Littlejohn, former Chair of ISSP, said that speech communication has always encouraged its faculty to become involved in administrative and organizational roles. Suzanne Larson suggested that training in argumentation and objective assessment might enhance leadership skills, and former Vice President for Academic Affairs, Milton Dobkin,

added that speech communication has been more open to women than some other fields. Knowing that Women's Studies leadership on other campuses is often concentrated in other fields, such as English or sociology, we assume that local factors are more influential than disciplinary considerations, but at Humboldt State our program has drawn strength from our speech communication members.

Several long-time Women's Studies faculty members have firmly refused to consider the position of Program Leader. Thus, our original plan to have all the permanent faculty take turns in the position has not been realized. It was probably too idealistic, because not everyone is equally adept or comfortable in leadership roles, and some women simply couldn't be released from their home departments. But I think we lost some momentum when we "ran out of" full-timers to serve; the energy and direction of the original group seemed to dissipate when we turned to part-timers to fill the gap. Also, no matter how skilled and dedicated, part-timers are usually at a serious disadvantage in dealing with the "establishment." Stephen Littlejohn noted that there's "always a tension between making work for those who need it, and bringing those who already have recognition in to legitimize the program—the two feminist ethics of care and legitimacy."

During the early years, the Program Leader spent much of her energy simply trying to establish the legitimacy of the program. Janice Erskine suffered some unpleasant phone calls from other faculty members, and huge stacks of memos, reports and publicity fliers further attest to the efforts involved. Each advance also required appearances at various committees in charge of new course approvals, general education, or space utilization. At almost every step we had to re-justify the entire program. Karen Foss recalls a memorable moment in 1979 when our General Education package was up for a routine review at the University Curriculum Committee. One member of the committee repeatedly questioned the need for Women's Studies at all, to the point that the decision was held over until the next meeting. Karen prepared a speech describing the program, its history and rationale, that was so

comprehensive and eloquent that the review was approved without further comment.

Encouraging and protecting new department-based courses was another major responsibility of the Program Leader. The first step was to encourage and exhort a faculty member to develop a new course, which required a great deal of time and scholarly boot-strapping on the faculty member's part. This was tough enough, but after someone agreed to take the plunge and was able to sell it to her department, the job was just beginning for the Program Leader. For starters, she had to explain to the department its place in our program and its projected enrollments, and she had to make sure it was scheduled at a time that didn't overlap with our other courses, because so many students wanted to take everything we offered.

My own memory from 1976-78 is of spending many hours on the phone with various department chairs, diplomatizing and wheedling to make sure that our courses were offered and scheduled conveniently. It was frustrating to be in charge of a curriculum made up mostly of courses that officially belonged elsewhere. Our "ace in the hole" at that time was our classroom in House 55. We were able to schedule it independently and thus could offer it to other departments at times that suited both their and our purposes. We lost that advantage later when room scheduling was centralized, and even later we lost both the room and the building.

During the early '80s few new courses were added, and the Program Leaders from that period don't recall problems in that area. When new GE requirements proliferated, the Program Leader was active in developing and promoting new courses to fit the various categories. A current emphasis seems to be on Women's Studies-only courses, for which there is now a standing Women's Studies curriculum committee. Recently there were so many ideas submitted for a special-topic seminar that some were held for future use. Women's Studies-only courses require funding and staffing, which may account for Valerie Budig-Markin's fervent answer to the survey question of what her biggest

frustration has been: money.

Despite the heavy responsibilities we have delegated to the Program Leader, we never intended for her to work alone, but that seems to have been the norm. After the initial flush of enthusiasm had waned, it became increasingly harder to hold weekly meetings with all the faculty, and meetings became less frequent with irregular attendance. Each of us believed in the group process and most of us described our role as facilitator, egalitarian leader, "implementer of faculty wishes," or "consensus builder," but in practice each of us was largely on her own. Judy Little said, "What was hardest was a feeling of laboring alone." None of us was very successful at delegating tasks to others, partly because we were too rushed and busy, and partly because other faculty were equally preoccupied and couldn't give top priority to Women's Studies. Karen Foss said her leadership style was "to plunge in and see if anyone follows," and she found that others generally came through.

At the same time, every Program Leader valued and depended on the other Women's Studies faculty, who provided collegiality, support, good times, and sustaining friendships. Without them, the Program Leader job would have been intolerable. They were by far the most supportive and satisfying group I worked with in my career, and others expressed similar sentiments.

Contact with students was another source of satisfaction for most of us. Janice Erskine called them "a good bunch of women, some extreme and some down-to-earth." Karen Foss recalled that the students in the late '70s were "on a feminism high," and she believes the program met their needs well. Judy Little felt that the program offered "something special, safe, and necessary" for students in the early '80s, citing some ways in which she was able to help them with problems such as sexual harassment. Even later, when many students had come to believe that the revolution was over and tended to avoid the feminist label, both Sherilyn Bennion and Karen Foss think that the courses still had a powerful impact on many of them.

As for the students' effects on us and the program, Sherilyn Bennion

noted that, in addition to the "learning and exchange that is always a benefit from teaching," our students took the ideas and concerns fom Women's Studies to other classes, and Karen Foss said the students had "an incredible impact" on her personally and many of them have become her close friends. I think we all were motivated by the students' enthusiasms.

However, there were some mixed reactions about students. Janice Erskine recalled that some of them needed reminders that the women's movement was not about who opens doors or whether shaving your legs is a sell-out. The Program Leader was in charge of the Women's Center, which was officially an extension of the academic program. At first it was staffed mainly by student volunteers whom we knew from the classes, and their interests tended to coincide with those of the faculty. The first few Program Leaders enjoyed working with the Women's Studies staff; Suzanne Larson said they were "self-starters, wonderful at creating options—a delight." However, in later years difficulties and conflicts seemed more common. Judy Little said the students wanted her to be more involved than she was, but their meetings often conflicted with her obligations to her small children at home. Carol Whitehurst loved the Women's Center aspect of the job and Sherilyn Bennion, too, enjoyed the students, but she described the amount of work as a struggle. During Karen Foss's second term the Women's Center staff had "incredible energy but also incredible conflicts." By the time House 55 was appropriated in 1995, Dee McBroome had found "untenable" the tension between the activist, student-led Women's Center and the objectives of the academic program. To allow the Program Leader to represent the latter appropriately, Dee proposed the split between the Center and the program, and the faculty voted overwhelmingly in favor.

Of the nine former Program Leaders who addressed the question, four of us expressed disappointment about the separation from the Women's Center, but I'm sure we'd all agree that acting as faculty advisor to the Women's Center was often too much of a burden on the Program

Leader. We never found a way to alleviate the situation. The only serious attempt was made in 1976, when Janice Erskine somehow wangled a full-time temporary coordinator position for the Women's Center through a federal work program (CETA), for which she hired a woman who held the position during my two-year term as Program Leader. Unfortunately, the individual had not been a Women's Studies student, didn't know the campus well, and had an image of the job that was at odds with mine and the students', so that her presence, if anything, created more work for me. I enjoyed working with the students, but my greatest frustration and regret as Program Leader was my inability to deal constructively with this situation.

The Women's Center was only one difficult aspect of the Program Leader experience. Everyone has suffered from the lack of clerical help, and other frustrations ranged from "lukewarm administrative support" to "the need to constantly confront negative images of feminism." I think each of us has been hesitant to ask much of the other faculty, resulting in carrying too much ourselves, and two people said they wished they had connected more with the other faculty. Suzanne Larson noted the "balancing act" between the program and her own departmental duties, and regretted that she wasn't able to do more about some issues, such as sexual harassment complaints, for which there was virtually no institutional support at the time. Sherilyn Bennion surely spoke for us all when she said, "In an ideal world I would have done more to develop new courses and fund-raising avenues."

When asked what they considered their most important contributions in the job, the Program Leaders tended to be modest in their answers, a few saying they didn't contribute much. Janice Erskine cited her role in starting the program, and others mentioned program visibility, stability, continuity, re-energizing, and "making sure certain feminist perspectives were included" in the new diversity requirements.

Most respondents didn't think the job affected their other academic work or status significantly, either positively or negatively, nor did they think their work for Women's Studies impacted much of their own

departments and colleagues, except in rather minimal ways. Interestingly, Valerie Budig-Markin thinks her credibility has increased with the department chairs she works with, but not with colleagues in her own department. I was a bit surprised at the generally mild responses, because I'm sure that being Program Leader was a factor in my promotion, and I think that Women's Studies was viewed with more respect in my department than previously because of my leadership there. Still it's true that spending less time in our home departments has tended to isolate us from the mainstream.

On the other hand, the experience had a definite impact on everyone's personal life. We gained confidence as leaders, sharpened our perceptions of our own values and priorities, and broadened our connections with people across campus.

Kathy Marshall, our first Program Leader, sent us a large body of material she had written during and just after her tenure. Kathy was a very young Assistant Professor when Kathryn tapped her for the job, based on their work together in the Cluster program. She set a high standard for the rest of us, with her intelligence, hard work, and excellent rapport with the students. She was also unusually thoughtful and articulate about the functions and future of the program. In 1973 she sent the program faculty a long essay for discussion titled "A Philosophy of Women's Studies," in which she exhorted us to move beyond the "practical" and develop an epistomology for the program. Citing historical sources, she pointed out that in the past women have been defined "nomothetically" (treated first as members of a sexual class) and that our job was to achieve "idiographic" identity for women, i.e., to treat women as individual persons. She suggested that so far we had not moved beyond a nomothetic perspective, albeit a more positive one, and that we must do so. She offered a list of questions we might apply to our respective disciplines to develop a curriculum that would provide women with "knowledgeable choices," truly idiographic and not simply adoption of men's roles and rejection of traditional women's roles.

Kathy proposed several other ideas that are equally fresh and

relevant today: active efforts toward more cultural and racial diversity' a program of "dispersed leadership" in which new, young, or "invisible" women are drawn into the Program Leader job; a "Women's Advocate" position for the Women's Center and related activities; a revision of university policy to fully support team-teaching; and a restructuring of our faculty meetings to allow time for philosophical discussion. At the end she described a set of stages she had developed of "feminist encounter," from an initial isolated awareness, through joining with other women, through the "Super Bitch" period, and so on—her perceptions seem as sophisticated as some of the later published stage theories of feminism.

Kathy Marshall's writings are unusually articulate, but all the Program Leaders, along with many other faculty members, have struggled with similar concerns for the future of the program. It's clear that we continue to need thoughtful leadership, and that we have plenty of work to do, both practical and philosophical.

The Program Leader position has never been a "real" administrative job, despite some appearances to the contrary, and despite the authentic experience involved. Two personal anecdotes will illustrate. Soon after I was installed as Program Leader, one of the students took a phone message from the director of the Counseling Center, which said, in essence, "Please meet me in my office on Tuesday at 10:30." I was offended at what sounded like a high-handed directive; besides, I couldn't possibly meet him then because I had a class to teach. When I called him back to tell him what I thought of his message, he assured me that this was how full-time administrators got together. When I explained that I was actually a full-time instructor, directing Women's Studies as an overload, he was taken aback and didn't suggest another meeting time. I never knew what he wanted to discuss.

The second incident occurred after my two-year term as Program Leader, when several people encouraged me to apply for the chairship of the Division of Interdisciplinary Studies, a natural progression from Women's Studies, it seemed. I was not at all disturbed to lose out to

Stephen Littlejohn, who was better prepared and did an outstanding job, but it was illuminating to be told later that the Women's Studies position didn't constitute true administrative background because it involved no personnel work.

It's impossible to disentangle such criteria from personal qualifications and possible biases, and I am sure that my experience as Program Leader made me more acceptable as Department Chair of my own department a few years later, but the fact remains that the Women's Studies leadership role has not been on the administrative track. Nonetheless, despite the obvious disadvantages, I now believe this fact has been an advantage to the program. Taking turns, acting as gadfly to the establishment, keeping one's feet firmly planted in the teaching side of the enterprise, being, in short, a temporary, amateur administrator, may have allowed the Program Leader to accomplish more than if she had been an permanent, anointed administrator.

The role of Program Leader has required hard work and sacrifice, and it has offered minimal prestige and maximum frustration. Strong, imaginative leadership is a key to the success of Women's Studies, and our program has enjoyed its share. I wish we could have been spared some of the hardships, but I hope the job never becomes a safe, traditional step on the ladder of administrative ambition. The current plan to hire a full-time Women's Studies faculty member who will also serve as Program Leader may provide a reasonable workload and more continuity for the program, but I fear we may lose some of the dynamic and participatory aspects of leadership in the program.

Joan of Arc on Campus (KLC)

As the only university on the rural northern California coast, behind the "redwood curtain" and closer to Oregon than to San Francisco, Humboldt State University is more influential than its size might suggest. Alumni abound in its environs and are very loyal in their allegiance. Furthermore, faculty tend to be full-time and tenured, and a high percentage remain in the area after retirement. Faculty and students meet in small-town circumstances: the grocery store, the local restaurants, the bank, the post office, and that modern community exchange, Kinko's. Thus, faculty by their everyday actions and attitudes assume positions of leadership, whether the recognition is sought or not. Position is ascribed and becomes part of role. Faculty are role models by the very nature of their occupation. Some resent it, some welcome it, most tolerate it. It exists in their persona.

I received my faculty appointment in 1952 in a traditional women's field, hired for social work with the faculty appointment in sociology. Because I was the lone faculty woman in the social sciences at that time, I was a rarity. Students frequently remarked that I was the only woman professor they had. Difficulty soon occurred when I had students from Middle Eastern countries. Humboldt at that time had a foreign student program with many students from Saudi Arabia and other oil-rich countries. These students had disdain for women professors and did not believe that I could be a creditable instructor. Several asked to be transferred because of the sex of the instructor, believing that the course would not be accepted as a legitimate college course. To its honor, the University, then Humboldt State College, did not acquiesce. The Arab students remained in my classes, much to their disgust.

Participation in Women's Studies thrust many of us into leadership positions, not only in the classroom, but in the university community as a whole. Furthermore, because the office of the Women's Studies Program Leader was in the Women's Center, the Program Leader had a multiple identity problem, of maintaining herself in her academic

department, complete with her office amidst her academic colleagues, spending many hours in her Women's Studies office running the program, and also working with the students of the Women's Center. She also became a convenient faculty advisor for many of them. Program Leaders were more aware of student concerns and happenings on campus than were other faculty, but it also was hard on Program Leaders. Some reluctantly welcomed the constant student contacts, but others longed for the safety and quiet of their department offices in familiar neighborhoods.

In the wider campus community, as well, Women's Studies Program Leaders found themselves in a position of instant leadership. Being Program Leader involved meetings compounded upon meetings, many of them in administrative areas. Budgets had to be prepared; curriculum committees had to be confronted on a frequent basis. The Program Leader was in the situation of being on the lowest administrative tier along with leaders in other interdisciplinary areas. But she was there and had a voice in decisions or at least a hearing. In some instances it may have been reluctant leadership, but it came with Program Leader status. Some enjoyed the fray and were gratified by presenting women's concerns in the academic ladder of the university governance, at steps where they had never before had an official voice.

The overriding impact reported by all Program Leaders was the experience gained from campus-wide leadership. One said "All the confidence I gained in taking a leadership role led me to higher participation in other organizations in which I was involved." Another elaborated: "I think the major impact for me was the realization that we need to have all kinds of women asserting their feminism throughout the academy, that everything I do is a model for others. Until I took the program leader job I didn't realize just how powerful image can be in terms of credibility. Being program leader made me articulate clearly my own personal image to myself."

One of the early arguments for having more women faculty in higher education was the continuing refrain that women students needed role

models. If young women could not see women college professors on campus, how could they aspire to reach their academic potential? This wasn't a glass ceiling, this was a concrete one, very visible to students.

Except for the traditional women's areas of physical education, home economics, and elementary education, women were rarely found in academic disciplines, other than as students. The clamor for women professors, which was taking place all over the United States in the early 70s, was also going on behind "the redwood curtain." The few faculty women on campus were not only agonizing over their lack of status in the academic hierarchy but also were organizing a full-fledged inquiry into the reasons for the absence of women full professors. I was a leader in this inquiry and became a role model by my actions. It is hard to realize in today's world that in the 1970s it was considered very strident and unfeminine to demand women's full participation in academe, not as tokens, or in mere toleration, but as equal and valuable members of academic disciplines. This had its effect at Humboldt. We few women faculty found ourselves (to our surprise) cast as "women on the march" in a respected but uncompromising role on our campus. Whether we liked it or not, we were role models. While this role model status has always been an integral part of the profession of teaching, the new role model was based on gender and to most of us this was a new aspect of teaching.

In our survey of former Women's Studies students we asked, "Did any Women's Studies instructor serve as a role model for you or other students?" The preponderance of replies stated that certain faculty members had been significant role models. Lest this adulation prove too swelling to faculty egos, one respondent succinctly stated, "Yes, how I didn't want to be!" In general and without intention on our part, we have been seen as leaders by many students.

Students weren't the only ones who changed their perceptions. One landmark for me was especially important. I was a member of a high-level decision making body that included the President as a member and met in his office. At the first meeting it was assumed I would be secretary

and take the minutes. I refused, stating firmly that all of the others (all men) in the room had secretaries and that I could not participate if I were tied with secretarial duties. I said that one of their secretaries could attend and take the minutes. It was earthshaking to the assembled group. We went down to the wire, and finally one of the men went into his adjoining administrative office and brought in his secretary. She took the minutes. I was never again asked to do that task for any campus group.

Acting as a leader in Women's Studies, I was seen differently in the eyes of the campus. From 1971 to 1975 I suddenly found myself appointed to various committees, most of them unimportant, the token thing again. I served and openly expressed my opinions and decisions. Never did I fall for the idea that I represented all women's views. I dodged that concept. I represented only myself, a woman academic instructor.

Program Leaders, however, elaborated on what the position represented. One wrote:

> I think the major impact for me was the realization that we need to have all kinds of women asserting their feminism throughout the academy, that everything I do is a model for others. Until I took the program leader job I didn't realize just how powerful image can be in terms of credibility. Being program leader made me articulate, clearly my own personal image to myself.

A very quiet woman confessed that being Program Leader "may have left me slightly more militant and willing to speak out when I see perspectives ignored." Another said, "It strengthened my perceptions of what I value in university: freedom of expression and research." Inherent in these replies was a new interest in both knowing feminine pedagogy and working with women scholars.

Out of this came intense and constant pressure on the university for awareness of women's concerns. As a minor illustration, during the early '70s, a large poster advertising some club meeting, which featured a very seductive woman figure, was posted around the campus. Immediate

women student outrage arose, and up went the marching women, to the President's office, no less. The poster was removed and replaced by a very plain meeting notice. The President quickly issued some screening procedures (still in effect today) to ensure that offensive posters were not put up on campus in the future. The women who had gathered in the Women's Center were elated. The campus had been made aware and sensitized.

Leadership for women's issues was centered in one building, House 55, from 1974 until the 1994 separation of the academic program from the Women's Center. The instructors and students who met there, for classes or just to interact with other women, were the program. The women who gathered there for class or "women speak" frequently assumed activist roles for consideration of women's issues in student affairs. The building didn't make the program, the women did.

During the decade of 1975-1985, leadership of Women's Studies faculty and students was in the Women's Center. It was the gathering place where the insurgents and dissidents met with anybody who would listen. It was convenient and there was no need to state what the gathering was about. It was about women's issues. That was where the committee could form and put together its protest, its assault on the staid academic world. Women had a voice there. In effect it was a staging area. However, another movement was taking place in American education, that of multiculturalism. Humboldt is no different from other institutions of higher learning in America. If it is a student happening, it is a happening here. From an educational standpoint, the redwood curtain does not exist. In the beginning Women's Studies had successfully fought the opposition and had set up the building as a gathering place for women on campus, to join and meet together to articulate women's concerns. When the Dean of Students changed the building into the Multicultural Center, the Women's Center retreated to what had formerly been the kitchen and breakfast room. (One might wonder if there was any significance to the portion allotted to women.) The building was no longer strictly a women's gathering place. It became

the center for multicultural concerns, the leadership for which comes from minority males. Gone was its former position as THE place for Women's Studies students and faculty. The Multicultural Center conversion ensured the continuance of the old order, and women were swallowed up as usual.

Including the Women's Center with multicultural groups, while an administrative convenience, is not a grouping of similitudes. Each multicultural group has its own women's issues. In other words, particular women's roles and statuses exist within each culture. Putting the Women's Center in the midst of the Multicultural Center is non-recognition of basic women's issues, which tend to be culturally determined. What was a gathering place for all women on campus no longer exists. The real danger is that, as history has demonstrated, women's issues will again be submerged. Women will be expected to help carry the work for acceptance of multiculturalism, with their own interests, as usual being secondary to "the greater good," which usually means males first, women and children last.

The move could not have occurred without the women allowing it to happen. Neither the Women's Studies faculty nor the Women's Center students expressed opposition. It was a take-over which would have been unthinkable to the women who had worked so hard to create a Women's Center. Plainly campus mood had changed. The Women's Center became submerged in the new center, which had, of course a governing board of minority males. History does repeat itself!

While some Women's Studies faculty decried not having the former close contact with students, most of them approved the separation. They wanted a more academic stance and did not regret abrogating the leadership in activist women's issues on campus, a role which had been thrust upon them by the close ties with the Women's Center. In fact, it was this student demand for activism from the Program Leader that led to the separation. Times change. The faculty welcomed the change.

The activism role, which Women's Studies faculty and leaders increasingly do not want, does not preclude individual classes or

instructors from taking such action. To prepare students for participation as citizens, the role of activism is a legitimate course objective. In many respectable academic disciplines, such as sociology, political science, social work, and occasionally business, methods of organizing and executing social and political action are a legitimate part of many courses. Students who are concerned with social policy and social action can count on professorial direction as part of their collegiate course work, and this may be a direction for Women's Studies to take as well.

In the early days of Women's Studies the Program Leader, Joan in action at Humboldt put on her armor and led her troops into battle, a conflict over social change in the front lines. Fortunately nobody got burned at the stake, although the heat got intense at times. We learned that the position of Program Leader of Women's Studies brings with it ascribed leadership for women's issues on campus. The present Program Leaders have some of the same ascribed leadership roles, but the heat of the initial battle is gone. Slowly but surely Joan has doffed her armor. The present program with its offices, part-time staff assistance, library, and comfortable furnishings (courtesy of the Humboldt County branch of Montgomery Ward, with a woman manager) has its own campus identity. The separation of the academic program means increased scholarship and recognition of women as full-fledged scholars and instructors. A new kind of leadership. We don't need to talk about it any more. We just need to do it.

VII. AFTERSHOCKS: WOMEN'S STUDIES BEYOND THE CLASSROOM

It's always seemed natural and inevitable that the academic activities of Women's Studies would lap over into other arenas, leading to or influencing events far from our classrooms. We've dubbed such events aftershocks in honor of our location in earthquake country.

All of the outreach effects of our program are impossible to catalog because there have been so many, and we can't even know about some of them. For example, almost every Women's Studies faculty member has been asked by other colleagues for suggested readings—or has been invited to guest-lecture or participate in panel discussions to augment regular courses—and our students regularly put pressure on other instructors to include perspectives they've gained in Women's Studies courses. We can assume that many existing courses have been transformed, and new ones invented, partly because of the influence of our program.

Student activism has been ongoing, largely though not exclusively through the Women's Center, as described earlier, and of course individual students, faculty and staff members have carried their feminism into personal and community activities. These have ranged from offering classes in self-defense, to working for improvements in the welfare system, to serving on the boards of Planned Parenthood, Humboldt Women for Shelter, or any of a myriad of woman-focused organizations.

Many Women's Studies faculty members have participated in efforts to improve gender equity and awareness on campus. These efforts have been directed toward relatively small matters, such as changing the designation "chairman" to "chair," eliminating inappropriate generic terms such as "mankind" from course titles, and reminding the administration of the proper form of address for women with doctorates. More substantive concerns, such as the underrepresentation of women in hiring and promotion, have also been addressed; Mary

Gruber once prepared and distributed an impressive statistical analysis of this problem.

Women's Studies has participated in efforts to bring together all women on campus. Kathy Marshall and her students originated the annual Women's Festival that continued for several years. The Women's Art Show was its successor, becoming so popular that in the last few years it's been held off-campus, drawing wider participation and support.

The Women's Association, a consortium of faculty, staff and students, many of whom were associated with the program, met regularly through the '70s and early '80s, giving campus women a forum to discuss and sometimes solve mutual problems. One particularly dramatic success occurred around 1975: a young secretary told the group she was in danger of being fired and believed it was because she had rebuffed the sexual advances of her supervisor; after some discussion, and a great deal of commiseration, Janice Erskine offered to speak to the supervisor, and his superior if necessary, and voila, the day was saved. A similar, if less intense, gathering has evolved since then with the efforts of many campus women, the Women's Retreat, held off-campus each fall, a chance to meet, eat, and network.

Among the academic spinoffs of the program have been a two-day workshop for faculty in 1977, "Sex Roles in the Classroom," the exciting if short-lived Women's Research Co-operative, which met at a weekly potluck to discuss student and faculty research (we even had our own t-shirts beautifully designed by the daughter of one of the members), and a curriculum infusion project in which a group of us collected bibliographic resource lists for the various disciplines that could be offered to interested faculty.

Several dynamic visiting lecturers have been invited to campus under the hard-pressed auspices of Women's Studies, for example, Sonia Johnson and Robin Morgan. Karen is rightly proud of the brainstorming that resulted in selling t-shirts to raise money for Robin Morgan's visit; many of us couldn't resist buying a shirt that asks on the front, "Why did this shirt cost $50?," and on the back, "Ask the Women's Center."

Perhaps our biggest academic "aftershock" to date was hosting the National Women's Studies Association (NWSA) conference in 1982. It arrived on our doorstep unexpectedly when another West Coast campus suddenly withdrew its previous commitment to hold the meeting, and some intrepid Women's Studies faculty convinced us to take the plunge. It required massive voluntary participation. Women and men of the campus, faculty, students and support staff—whether or not they were associated with Women's Studies—pitched in with vigor. The leadership, however, came entirely from Women's Studies faculty. Except for three or four persons who were paid small honoraria, everyone served on a volunteer basis.

For such a small campus it was a huge undertaking. The conference was held in late June, after school was out. It was a large conference, with 149 scheduled workshops and three plenary sessions, featuring Angela Davis, Florence Howe and Susan Gore, then president of the NWSA. Other feminist notables included Dierdre English, Tillie Olsen and bell hooks; the latter two contributed their services as a benefit for the NWSA.

Some people in the conservative local community protested the presence of Angela Davis ("that Communist" and worse) on the agenda. To his credit, Humboldt State President McCrone held the line for academic freedom; the conflict and its successful resolution added to the thrill of hearing Davis speak on "Women, Class and Race" and to community interest in the conference.

The tone of the conference was set by conference co-coordinator (with Rosalind Ribnick) Phyllis Chinn, who opened with:

> Traditional education has ignored the contributions of women and various cultural groups to our society. This conference is important because it will provide an opportunity for educators to propose strategies to correct this omission.

Literally hundreds of campus people participated and helped out. Phyllis and Rosalind were in charge of overall planning. Dee McBroome handled the logistical nightmare of scheduling, Jill Paydon put together

the huge and ever-changing program book, Trudi Walker, Nancy Frost and Margaret Civiletti handled child care, and Joyce Carroll arranged and carried out tape recording of the sessions. Among the men who participated, Bill Israel, Director of Conference Planning, and Martin Morgan, who worked on the Art Committee, deserve special mention. Many more unsung heroines and heroes staffed the information booth, helped with trash control and book exhibits, and were on call for dozens of little tasks throughout the five days of sessions.

On the agenda as panel chairs were Women's Studies faculty and affiliates Kathryn, Judy Little, and Pam Mendelsohn. Karen Foss, Dee McBroome, Judy Little, Barbara Wallace, Marlene Stum, and Kathleen presented papers or served on panels. For Karen Foss it was truly a family affair: her mother joined her and Judy Little in a discussion of "Two Generations of Women in Academe," and her twin sister, Sonja, presented a paper.

Many community women also participated, including Toni Heyer, a supervising nurse at the county Public Health Department, Marianne Rudebock, an elementary school teacher, and Lynn Evers of the local YWCA, who scheduled a series of informal discussions.

In the October, 1982, issue of *off our backs* (which also recently celebrated its 25th anniversary), Jeanne Barkey and Karen Davis gave a mixed review of the conference, expressing disappointment at NWSA's fiscal policies and some overly-theoretical presentations, but summarizing many other diverse and fascinating sessions. Reading the issue now reminds us of the high levels of passion and conflict that charged the movement in those days and created some of the stresses in mounting the conference. The only reference to Humboldt was about its geographical inaccessibility, which, coupled with inadequate funding from NWSA, reportedly led to low attendance by Third World and poor women. We heard the same complaints at the time, along with some grumbling about the hilly campus, but the overall impression was that the conference was a success.

At this writing, the NWSA is again looking for a West Coast site for

an upcoming conference, and some Women's Studies faculty, none of whom experienced the 1982 blowout, are wondering whether to apply. In view of the overwhelming nature of the enterprise, we don't know what advice we would offer.

In our survey, faculty said the conference was very worthwhile, "a wonderful experience." One universal complaint was that they'd been so busy helping out that they hadn't had time to attend all the sessions they'd wanted to. The most impressive personal result was for Dee McBroome, who said it convinced her to go on for her Ph.D. On the downside, Phyllis Chinn said her role "was an incredibly large, difficult undertaking—the most stressful of my life," and she felt that many of the participants did not appreciate the work done by the organizers. Karen Foss added that hosting the conference probably gave the program a somewhat negative image in t' e community, because of the influx of so many activist women into our rather staid town.

Still, in retrospect, the effect of the conference was a positive and lasting one. For a brief moment we gathered with other women from all over the country, and the experience surely strengthened our Women's Studies program by showing us that we were part of a national movement in higher education.

VIII. AS WE SEE IT: ESSAYS IN COUNTERPOINT

Woman as Teacher (KLC)

In the excitement of the '70s teaching became, in many classes, informal student-centered learning. Students, particularly women with their growing consciousness of themselves as women, felt ignored. Their cries, along with those from ethnic groups, were for inclusion—or at least recognition that they existed.

At that time course content often was student-centered and personalized, and journals kept by the students became an integral part of instruction, as did small group discussions. This occurred throughout the University in many traditional disciplines. Professors were listening to students and some were willing to change, at least to give change a try. Professors sometimes get bored with themselves and tired of old lecture notes, and this was an exhilarating time. Many of us grew with the students.

Faculty were faced with newly awakened students, new subject matter, most of which was not a part of their academic background, and new student demands to learn about themselves in the social history of humans. We had the classes.

In Women's Studies and Ethnic Studies, new subject areas meant consideration of a wide range of teaching techniques to meet the increasing student chorus. This was partially due to the paucity of texts. The overriding impetus came from student demands for a "relevant" curriculum. It was also an overt rebellion to the male-dominated lecture method based entirely in the knowledge of the instructor. Students wanted change in professorial presentations.

All this was occurring simultaneously with the initial offerings of Women's Studies. Another development was the evolution in many of the classes of consciousness-raising. Women students were so "on fire" with their own needs and discoveries that they tended to take over student-centered classes. It took a strong professor to quell classes from

turning into therapy groups.

What was happening in our curriculum, however, was often student substitution of consciousness-raising for knowledge content determined by the instructor. After all, the primary responsibility of the professor is presentation of knowledge in the purview of the class subject matter. The complaint that Women's Studies classes are primarily consciousness-raising continues. It is probably unfounded in current education, but the criticism was deserved in the '70s. Professors learned to get the groups out of the class by encouraging them to start their own groups which met in discretionary time.

In Women's Studies there was a groundswell among teachers and students to use student experiences, women's experiences, as a determinant of teacher presentation. Journal writing, small groups, non-lecture presentations, obeisance to student-directed learning, and student determination of content became central in many instructors' handling of their courses. Students and faculty committed to Women's Studies courses presented in such ways led to terming such methodology "feminist pedagogy." Its adherents insisted that it was a separate and distinct form.

To claim such methods were distinct enough to be termed feminist pedagogy is provincialism carried to the extreme. What its adherents claim as feminist pedagogy is a collection of teaching methods. Simply stated, it is good teaching, suited to the student and the subject. The use of groups, student-centering, etc., also depends upon the type of class. Seminars, for example, often involve student-centered content, small groups, and individual journals. Classes preparing teacher candidates, psychologists, and social workers customarily have as one aim of the course integration of the knowledge base, internal self-knowledge, growth, and understanding for the student.

Both male and female professors use such teaching methods. Some Women's Studies instructors use the lecture method. It is the heart of professionalism to determine what methods are appropriate for the teacher, the learner, and the knowledge to be acquired.

Related is the concept of the feminist classroom discussed by Maher and Tetrault in their recent book, *The Feminist Classroom*, which espouses "positionality," defined as a kind of "metaknowledge" locating the self in relation to others within the social structure. Their book makes a strong statement that this is the way diversity, ethnic voices to be specific, can be added to the Women's Studies curriculum. The book is a rebel view of traditional male-dominated teaching methods, centered principally in the lecture method. But it is a synthesis position, thus the name, of incorporating the idea of student-centered learning. It is not a pedagogical method.

Another factor enters into the professorial role of any female who teaches: the socialization of women in the culture in which they live. Women professors bring to the classroom their experience as women. We are raised in a gender-separated world. Our knowledge bases are in the women's cultural sphere. We learned in a male-dominated academic world. Our teaching selves are blends of how we learned and what we learned, and always we learned as women, because that was our gender classification in the social structure. Of course we reflect ourselves in what we teach and how we teach it.

Teaching methods have varied throughout time, from Socrates who had a whole methodology named after him, through John Dewey and his experiential learning, Montessori and her child-centered concepts, Bruner's process as the core, etc. The list is long and will continue growing as knowledge expands. To put feminist pedagogy into such company is a travesty.

Woman as teacher; student as learner; the culture and time where they reside: these are components of the feminist classroom. It isn't a separate classroom; it's just one of many. But it is where the learning takes place in the curriculum we have bagged together in Women's Studies. Feminist pedagogy is just one additional classification of methods available to the instructor. It isn't any different from the methods used by other teachers in other curricula. Only in the sense that women as teachers bring themselves to the teaching process does it have

any credence.

Instructors are individuals. They learn through long experience and much dedicated self-evaluation of their individual teaching methods. What works for some does not work for others. What is appropriate professorial presentation in some classes is not appropriate in others. It does a disservice to teachers in Women's Studies classes to determine the methods by which they teach. It's a stricture upon colleagues. To scourge Women's Studies faculty who do not use feminist pedagogy, as defined by its proponents, is unacceptable in the academy.

Let Women's Studies instructors teach within the methodological framework where they are most effective. It is unconscionable to demand that they present materials only in so-called approved feminist pedagogical methods. I suppose that a zealous Women's Studies program might demand a feminist method for all Women's Studies classes, but I fervently hope that does not happen.

I brought myself as a woman to my professoring. I was empowered to teach as I thought was my best methodology, even to use the lecture method if I deemed it appropriate. I want other professors to have the same freedom. It is imperative that Women's Studies teachers have the academic freedom inherent in the rest of the university.

SNAPSHOTS FROM THE '70s AND '80s

Gael Hodgkins

Dolores Poelzer

Sheila Ross

Susan Frances

Leela Zion

Kathryn Corbett, Sara Turner & Jane Tawney

Judy Edson

Carol Whitehurst

Judy Little

Kathleen Preston

Susan Armstrong

Suzanne Larson

Rosalind Ribnick

Betsy Watson

Karen Foss and Pearl Oliner

Kathy Marshall (center) with students, ca. 1974

Women's Center panel presentation, early '70s

Karen Foss (third from left) with Women's Center Staff, late '80s

Women's Center
Open House
at House 55

What's in a Name? Two Voices

Time for a Change (KP)

I don't recall any prolonged discussion of the name of our program. "Women's Studies" was the common term and we went with it. A recent trend, noted and discussed in the online women's studies forum, WMST-L, is a name change to "Gender Studies" or "Women's and Gender Studies." For some, the change is simply to allow for greater inclusivity (the study of men's roles, sex differences, and the like), for others it is seen as less threatening to the establishment and thus more accomodating and politically wise, and for a few, especially in the humanities where "gender" is a relatively new analytic category, it is actually perceived as more radical. A number of WMST-L members argued against the name "Gender Studies," mainly because it obscures the focus on women and could open the door to courses in which, for example, sex differences are studied but the male is still seen as normative. I agree.

The newly-popular but cumbersome combination, "Women's and Gender Studies," was strongly supported by several WMST-L contributors as an encapsulation of the two major strands of feminist thought: an essentialist, "woman's room" view; and a broader, structural process orientation. I appreciate this argument and agree that there is a continual and necessary tension between the two approaches. Rhoda Unger's definitive distinction between "sex" and "gender," in the *American Psychologist* in 1979, is a difficult one for students to grasp. Twenty-five years ago it was a struggle to convince a Women's Studies class that there might be meaningful biologically-based sex differences; now that the Zeitgeist has shifted, it is sometimes equally difficult to convey the power of cultural norms and expectations. For several years I used Ursula LeGuin's description of an imaginary planet from *The Left Hand of Darkness*, where sex, gender, and sexuality were clearly distinguishable, to try to help students disentangle the three variables in Earthly terms. To express these distinctions in the name of our program

makes sense.

However, I find myself agreeing with those who feel that "Women's Studies" was something of a euphemism to begin with, and that "Gender Studies" is too vague. I believe the most accurate term for our enterprise would be "Feminist Studies." It is more general than any other and allows for all the variations within feminist thought while holding firm on the bottom line. Under this name, some could take a strictly essentialist approach while others could study cultural constructions to their heart's delight, but it would disallow incursion of non-feminist or anti-feminist points of view.

I know that "Feminist Studies" might be unacceptable to many campus administrations, including our own. Stanford's program is the only one I know of that carries that title. I'm also aware that the term "feminist" has accrued negative connotations, even for some women who are demonstrably feminists. In fact, I believe that most women are now feminists, even though the term seems to have lost its original meaning.

Beyond accuracy, the issues surrounding a program's name include acceptability, attractiveness to students, inclusiveness, and the potential for continuing incursion into the mainstream. "Women's Studies" has achieved a certain acceptance but may be too narrow and too easy to marginalize; "Gender Studies" is more inclusive but carries the danger of watering down the basic focus on women; and the combination may simply compound both disadvantages. "Feminist Studies" may be impractical on all counts, but I'd still argue for it. It's accurate, inclusive, and it's what we do.

Let's Keep the Name We Have (KLC)

I shall speak forthrightly on the side of the name of "Women's Studies." The name in the curriculum offerings is important. It designates the grouping of courses, defines the field of study, and tends to go down in stone in a university, once initiated. It has to be short and understandable to the entire academic community. Allied courses

"within the tent" are generated if the program grows. Some which get a "nose under" tend to be tangential as the program grows. Such courses frequently get included by the persistence of the personality of the proposer, rather than by rational defining discussion of faculty. But the tent continues to spread out.

With Women's Studies, which arose concomitantly with the women's movement of the '70s, the tent grew quickly. The first courses were termed "Sociology of Women" and "Psychology of Women"; then the names quickly shifted to more specific titles, "Women in Literature" etc. Such titles ensured a home under Women's Studies.

Curricula are groupings of related subjects of study, held together by the general classification. Women's Studies says what it is. To call the area Feminist Studies is not a desirable grouping for the overall health of the program.

Women are different biologically. They belong to the total society, but they live in a woman's culture, determined by the society into which they are born. While their relationships with society are predominantly determined by their relationships with men, the aim of Women's Studies is to empower women to act as persons, with their relationships to men merely one of a galaxy, and above all, that their place in society not be prescribed by males.

Feminism, according to the *Random House Unabridged Dictionary*, is the doctrine advocating political and social rights of women equal to those of men. This is a segmented view of women. "Women's Studies" allows for the diversity and acceptance of all women under the tent, to discover what they are, where they are going, how they fit into their own worlds, private, community and globally. Although the latter is a far stretch into maturity, one can hope.

I also like the inclusion of all women's concerns, in the myriad of life situations. Perhaps it is the sociologist in me, but the underlying concepts of an academic discipline—study, research, accumulation of organized knowledge, historical significance, cultural conceptualization, political configuration, culminating in knowledge, understanding and

self concept by the student—are the reasons for the field.

All of this is an open field for Women's Studies faculty to pursue, not only from a feminist viewpoint, but within the discipline of their training. If the university creates a Women's Studies position, some of this may change. However I am interested in the much larger overall picture. I think the area, and I do believe it is legitimate, should keep the name Women's Studies. The biggest threat to the integrity of the study of women, in my opinion, is the continuing push to term courses "Women and Gender" or "Images of Men and Women" (yes we actually did offer such a course). The "Women and" courses are a real threat to the program. The addition of the "and" is the dilution of the subject matter. Women again being co-opted! "Feminist Studies" is a specifically delineated title, which is probably exactly why my colleague likes it. It would be a mistake to change the name. What's in a name is important. Let's keep the name we already have, the inclusive "Women's Studies."

Program or Department: A Plea for the Status Quo (KLC)

At Humboldt State, Women's Studies is a program, meaning that there are no faculty appointments in Women's Studies, aside from occasional assignments. The Program Leader, elected by the Women's Studies faculty for a term of two years, is responsible for coordination and administration. Assigned or paid time (about the equivalent of one course) goes with the position.

Every full-time faculty member who teaches in Women's Studies holds an appointment in an academic department. Women's Studies courses do not constitute a full teaching load. Thus, faculty teach courses in their own departments as well as Women's Studies courses. This was a deliberate choice, due to the recognition of the interdisciplinary nature of Women's Studies. At that time the aim was infiltration of the entire curriculum, with a projected self-destruct of the program in a number of years when Women's Studies course content would be incorporated into all the collegiate curricula.

Twenty-five years later, it is apparent that this has not happened. What has occurred is the galloping growth of feminist scholarship and courses in Women's Studies being accepted as legitimate in General Education and some major programs. A prime example is the history department, where courses in women's history are included in the history major. Women in U.S. History is cross-listed and can be taken as a history course or as a Women's Studies class. This partially meets our original objective of inclusion of the experience of half the human race, although the material is still concentrated in a separate course. With the splintering of academic areas, perhaps it should be separate. The course draws enrollments, so the department is glad to have the course available to students in this way.

The question arises, should the person who teaches the course be an historian first, holding a faculty appointment in history, or should the faculty be from a separate academic department of Women's Studies. We

chose the first way, believing it to be the path toward where the study of women ought to be, in the mainstream. The above example can be used for all other departments.

Becoming a separate department does provide some benefits, mainly control of the budget and hiring of personnel, as well as more control of the offerings and easier creation of a major and minor. It also affords more administrative clout for the leadership. A Department Chair is in a better position to fight for budgets, for faculty, and for recognition, and is fully in the circle of Department Chairs. While this is attractive, what it does guarantee is a very small department much more easily lost in a University.

I believe that the status quo is the only viable way for Humboldt to remain strong and visible to the whole campus. The big disadvantage is that this arrangement requires voluntary commitment from the faculty to meet as a Women's Studies faculty and to continually develop a program. This is a lot to ask of faculty, but a lonely one- or two-person Women's Studies Department would seem regressive to me. It also would be very vulnerable in this day and age of diminishing allocation of funds for higher education.

It also seems preferable to me for feminist scholars to develop in each department. Keeping the status quo ensures that feminist research and scholarship is burgeoning and represents a specialty area for many women academics in their home disciplines. Methinks a department of Women's Studies would get isolated on campus, and the whole program and what we have worked for over the years could be lost. The time is not yet here when Women's Studies has become a part of academe. Women are still working on full recognition in the knowledge fields. It is coming, with a great boost from the splendid throbbing field of feminist scholarship and research. But the time has not yet arrived.

As for the major, one should be developed and should become one of the accredited majors of the institution. The Women's Studies faculty is the body who should create that major and get it accepted. The faculty is already working on it, and it is just starting the long bureaucratic

journey to get acceptance.

Here's a plea for Humboldt to continue the status quo, a Program Leader with faculty who hold appointments in their separate disciplines, with the immediate goal of a major in Women's Studies.

Women's Studies as a Discipline (KP)

I second Kathryn's plea to maintain Women's Studies as a program, rather than to become a department, and I'd like to add another angle. Lurking under the surface of the trend toward creating departments of Women's Studies is the assumption that it is a discipline, equivalent to history, art, sociology, or biology. The question is whether the theoretical frameworks, content, methodologies, even perhaps the pedagogies, are sufficiently distinct and separable from other fields to warrant separate but equal status. My first impulse would be to say yes, of course, our field is at least equal to, if not more important than, many other fields of study. We proposed Women's Studies to fill a serious gap in the curriculum, and the perspectives we offer are new and important, some of them unique in the history of academia. I would say that the theoretical frameworks of Women's Studies are disciplinarily distinct.

Over the years, a great deal has been written about feminist methodologies. Some feminist social scientists have rejected all quantitative methods as mechanistic and inadequate for revealing the truth about human experience. Instead of referring to the people we study as "subjects," there's a preference for calling them informants, respondents, or even co-investigators. We emphasize the subjective over the objective, prefer wide synthetic approaches to narrow analytic views, and favor collaboration over competition.

Now that some of the dust has settled it seems to me that, although we have tried, with some success, to broaden the range of acceptable methodologies and to take approaches that are both more realistic and more humane, we have no good reason to reject all previous methods and invent entirely new ones. In my field, Janet Hyde did some stunning experimental research in 1984 that demonstrated the power of the "generic" male pronoun on children. If she had chosen to use a more "feminist" method, such as interviews, her results would have been far less convincing except to those who were already inclined to accept the conclusions. One of our goals is to challenge the male-oriented focus

of our colleagues, and often the most effective way is by using their own tools.

As Kathryn has argued, "feminist pedagogy" may be a misnomer, in that the teaching styles so defined are neither new nor limited to feminists. She stresses that because of their socialization women have always tended to favor more interactive and nurturing approaches to instruction. I would add that some men also prefer these approaches; in fact, in many situations it's simply good teaching. I also believe that in other situations and for some individuals, traditional methods can be equally effective: formal lectures, structured assignments, and objective requirements are not necessarily unfeminist, in my opinion.

As for content, it's clear that Women's Studies has added many new topics to the mix. In my field, for example, we have brought out of the closet, and produced some of the first legitimate studies of, such topics as gender socialization, the menstrual cycle, lesbianism, gendered language, and many more. As in every field, we've rediscovered the women who played important roles in the development of our discipline. But the new content has been brought forward within the context of the old; in order to understand the meaning of the new work on the menstrual cycle, for example, one must have knowledge of previous psychological literature on the subject, and the prevailing assumptions, attitudes, and methods that need to be challenged. I would argue that it is necessary to be a specialist in psychology in order to become a feminist scholar on psychological topics.

In our enthusiasm to carve out a place in academia, Women's Studies faculty are naturally inclined toward departmental status, majors and advanced degrees, and full-time faculty positions. It is with very mixed feelings that I take a stand against these directions. I'm afraid of two negative outcomes: broad but shallow scholarship; and a decreased ability to effect changes in the traditional curriculum. On our campus, Ethnic Studies took the disciplinary/departmental route, and I believe their attempts to build a strong faculty and curriculum have been seriously limited because of their isolation.

There are surely outstanding individuals with degrees in Women's Studies who are using their specialty advantageously and who are serving, or could serve, the cause in powerful ways, such as directing agencies or businesses, working in politics, or bringing feminism to any number of community enterprises. However, I suspect that such an individual might be even more effective if she also had grounding in a traditional discipline. I believe that our program should remain firmly planted in interdisciplinary/multidisciplinary turf and avoid the temptations of disciplinary status.

I asked Karen Foss, a full-time feminist scholar, to comment on this question, expecting that she might disagree with me. At first it seemed she would: "I do believe Women's Studies is a discipline, in that it has a body of literature associated with it." But she went on to stress the interdisciplinary nature of the field, and concluded by adding another leg to the argument:

> . . . in some ways I don't want to institutionalize Women's Studies too much—partly because it is a "marginalized" program that should continue to challenge, and because someday I hope it won't need to exist—that we will have fully integrated gender/women's issues into everything we do.

Tokenism (KLC)

A short discussion of tokenism belongs in this history, as it's a perennial issue whenever women are mentioned for faculty appointments or faculty governance. "In the beginning," in the '70s, continual pressure was brought through both loud demands of women on campus for women faculty in all disciplines and for women in faculty governance. This began to occur only when the few women on campus voiced, loud and clear, their lack of representation as full-fledged members of academe.

Faculty leadership falls into two different spheres: departmental and campus-wide. Over time, many Women's Studies faculty reported that they became the gender experts within their departments, although progress beyond "token" status did not occur. Dee McBroome summed it up well: "Through sheer exposure to me over 19 years, some of my department colleagues now recognize the need to integrate women and minority history into their courses. Slow change." But change did occur, very quietly.

In itself, the process of learning to stand forth and demand recognition by the campus was a startling growth, not only for the campus community, but often for the women participants themselves. We learned very quickly the salient rule of American community life; one person is a crackpot, a voice crying in the wilderness, but a committee (even if it only has two members) is sacred. Learning to speak forthrightly about one's concerns and demands was a very unfeminine approach for many women. Only when we banded together "in committees" were our voices heard.

We learned to thrash out an agenda of demands, to present a united front, and to approach the bastions of power. The result was self-development and personhood for the women who dared go through the process. The campus responded, at first with distrust, then, as civil rights developed nationwide (even within academe) with campus approval, until we reached the token status—the first woman in a

department, the first woman elected to a university committee, etc.

Tokenism is the start, a necessary first step in the process, but a problem arises when tokenism itself is considered the answer. "We have our token woman now," and "Hurrah if she's also black (a double digit score), so we can go on with business as usual."

The token woman is in a very precarious position, a very emotionally demanding situation. Her professional status is on the line, and, horror of horrors, she often is expected to give "the women's opinion" on any issue that arises. The fact that a token is as unable to give the opinion of all women as is a male the opinion of all men often does not register to men. The individualism of the token is at stake. One of the first victories for any token woman is that moment when she is able to "squirm" out of interpreting women to the committee of males, and establish herself as a professional person.

She also has to be professionally competent. And stand in her position as a professional, straight and tall. This can be threatening to some male professors, but somehow the victory must be won. A token woman has the responsibility to be professionally able and to repeatedly demonstrate her competence until it is accepted. Not easy to do. And worst of all she usually has no buddy system to support her. One of the gifts of the Women's Studies faculty is this support to other women, even if they are not on the "committee." Both the Program Leaders and the program faculty noted in their survey replies that knowing and working with women colleagues were pleasures and growth-inspiring parts of being in Women's Studies.

The reason the token woman is in such a difficult, demanding position is that no one can be all things to all people. If she cannot protect herself, and determine what she can do and what she will not do, because she cannot carry everything suddenly thrust upon her, her life is sometimes so emotionally fraught that she cannot carry it all. Male faculty decide what they can do. Female faculty, especially the tokens, must look at their professional and personal lives, and accept only the responsibilities that they know they can do. Often I have been the

token, so I have deep feelings on this matter. The stronger token woman is deliberately used and overloaded, almost with a hope that she will break down, like any woman should. So we had to learn to stand up for ourselves with the boys!

The token is the start. What really matters is what comes after, when the second woman is hired. Token women who love the "Queen Bee" accolade do not welcome the second step and the whole issue of female equal participation gets derailed. This has occurred at Humboldt State, but increasingly token women realize that their responsibility is to bring other women into the fold as competent academics, not just because the applicant is female.

The token woman also makes a contribution to women students. Not only do students gain a role model, but some of the insidious forms of discrimination can be addressed from inside the tent. For example, in the early '70s at Humboldt women students were not given positions as either lab or teaching assistants. Women might have something going on in those lab stockrooms, you know! The other excuse, which I have heard commonly when I demanded the reason why a woman student couldn't be considered, was the ubiquitous "my wife wouldn't allow it." One of the ways into graduate school, in fact the best way, is through the position of lab assistant and/or teaching assistant. Recommendations from professors with whom students work are what turn the key for admission to graduate school. Teaching and lab assistants are the students professors know well enough to be able to recommend for graduate study. When gender is the block, not competence, a woman student is effectively barred from advanced degrees.

It was a pattern until recently that all disciplines looked at the gender of the student when making recommendations for graduate study. It probably is sometimes still the case, but much less frequent now. I have one horror story from the '50s of a tearful woman student, a very pretty one, who couldn't find a science faculty member to recommend her for medical school. Her sobs produced a story of being informed that "she was too pretty to be a doctor and what a wonderful nurse she would be."

I took her to the Dean. The student needed recommendations to get into medical school and he took care of it. She continued in her quest and became a physician, a very difficult career choice for a female in the '50s.

Such stories seem strange and unreal today, but they did happen. What matters now is that competent women students can continue to develop their academic potential. They still need help, particularly if they lack self-confidence or the right social skills. Society does not reward aggressive women; however it likes assertive women. There is a thin line of difference, and one way women faculty can help is to steer the aggressive into the socially acceptable assertive. Mainly a matter of manners, I think.

Token women are breakthrough points. It is only at these points that the system can grow to include both women and men and build an academe based on academic competence rather than gender. However, it is with the hiring of additional women that we join the main forces of American education. I never dwell on the token. It is only a starting point to have women accepted as full members of the academy.

So we are progressing from the tokenism of the past, but our numbers still do not reflect our professional competence, and we continue to need to help each other. Listen, support, and stand forth when needed. Never face any campus problem alone; get another woman to go with you (best of all bring along a Full Professor) and whatever happens, don't let the overload thrust upon you by male colleagues reduce you to tears in a department meeting. The tears may be induced by rage but your entreaties will be lost. Stand strong and proceed in measured tones!

Whose Courses?
Cross-Listing and Other Matters (KP)

When our program began, Women's Studies courses were easy to identify. All of them were germinated in our faculty meetings, then we developed course outlines, got them approved by our respective departments or colleges, and they were included in the general education Emphasis Phase in Women's Studies. Except for the introductory and planning courses, all of them carried departmental numbers, in history, psychology, art, etc., but there was no doubt about their true identities. We created them, named them, and taught them.

Now we have our own Women's Studies courses, named and numbered as such, and additional courses are cross-listed with other programs and departments. In the intervening years, as Rita Moore discovered during her research for this project, many courses were associated with Women's Studies, with or without the Women's Studies designation, and it's hard to recall or even imagine the connection some of them had to the program. Assuming there might be some simple record-keeping errors, I went through the list and cut out a few that appeared to be completely irrelevant, and others I assigned to the "related" category. Through this process I began to muse about the question of how we have identified "our" courses.

At first, it seems, three factors determined a course's inclusion in the program: the initiator was a program member; the course proposal was discussed at Women's Studies meetings; and it was understood that the course would be taught from the general perspective of the women's movement. Almost every course title also contained the word "women."

Other courses that we developed in the spirit of the program, but without consultation with other program members, were almost automatically accepted as "related courses," listed as such on our fliers and sometimes in the class schedule. In the late '70s I taught two such courses, "Men's Roles" and "Sex Differences." At a feminist psychology conference, the latter topic was strongly objected to on the grounds that

there are no "real" (i.e., biologically-based) psychological sex differences at all, and our mission was to debunk those that our male colleagues had claimed. I don't know whether any of my Humboldt compatriots shared those sentiments, as I tended to steamroll my ideas and they probably wouldn't have wished to argue with me. I was convinced that differences in measurable behaviors were legitimate topics of study, and that only by examining the research could the distinction be made between cultural and biological causes. I find it interesting that now my former critics and I would probably be seen as occupying the same side of the equality-essentialism divide.

Men's Roles was certainly seen as peripheral, if not suspect, by some of the other Women's Studies faculty, even though a feminist men's movement was flourishing, albeit briefly, at the time, but again no one objected, and I don't recall any conflicts or bad feelings over the distinction between core and related courses. It seemed to be understood that there would be one official course in each discipline (the only early exception being history), and other courses could be taken as electives, or sometimes petitioned as substitutes for core courses.

Gradually, new courses were developed outside of the group, so *who* taught a course became less important than the content. Courses on women's issues that lacked the word "women" became more common, e.g., "The Single Parent," "Dual-Career Families," and "The Feminine in Myth and Tale." The term "feminist" appeared in a few titles, notably Karen Foss's, and in 1987 Dolores Poelzer changed "Sociology of Women" to "Gender Roles." In the last few years, "gender" has cropped up in other titles, too, and the focus has broadened, as in the team-taught course, "Sex, Class and Culture: Gender and Ethnic Issues in International Short Stories." Currently, some preexisting departmental courses, such as "Human Sexuality" (psychology) and "The Changing Family" (sociology) have been offered cross-listing by Women's Studies.

So, what are the criteria for Women's Studies courses? If Men's Roles were proposed again, would it be given a Women's Studies number?

How about courses taught by male instructors on individual women writers—Eudora Welty, Flannery O'Connor, or the Brontes? To what extent, if at all, should the instructor's pedagogical style be considered? Most important, what difference does it all make? Does it matter which courses are "ours"? I think it does.

Extensive cross-listing seems to have some potential advantages for infiltration, program strength, and funding. To encourage, identify, and label feminist perspectives in the wider curriculum is certainly in line with our long-standing goal of transforming the entire curriculum. To be able to claim a large, diverse group of courses as Women's Studies enhances the strength and stability of the program. And, insofar as increased Women's Studies enrollments lead to a larger share of hiring resources, cross-listing can give us more financial viability.

Those are the advantages of cross-listing, but I see some dangers in the direction we're now moving. The biggest hazard is a watering-down of the Women's Studies focus. Every course that addresses the topic of women does not necessarily belong in Women's Studies. Many feminist scholars, including myself, would like our field to be called "feminist studies" and to include any topic that's treated with a feminist perspective, while others, including Kathryn, prefer a focus on women as the primary, if not exclusive, topic. Only certain courses meet either criterion, and if we apply the Women's Studies designation too freely to those that do not, we simply feed the prevalent misperception that there's nothing more to the field than some attention to women. There are courses that include "women" in the title but lack either an emphasis on women's experience or a feminist perspective. Women's Studies is a revolutionary concept, one that must challenge and change prevailing perspectives, not simply accept them and be comfortably absorbed.

A related concern is that if the Women's Studies curriculum has too many offerings by instructors who are not members of the program faculty, our control over the direction of the program is at risk. No doubt it's unrealistic, even unethical, to require everyone who teaches a Women's Studies course to attend Women's Studies meetings, but I'd

love to see such a rule. Those early meetings, which included everyone who was interested in the revolution, regardless of their teaching status, were a powerful vehicle for developing our thinking and strategies, both in our courses and in the wider world. We helped each other, kept each other honest, and brainstormed new ideas on a regular basis. The Program Leader was guided and supported in her job as spokesperson and front-liner. Without an active, committed faculty, the program is in danger of becoming just a collection of courses. (In fact, one faculty member suggested in our survey that it already is.) This would not meet the goals and purposes of Women's Studies.

Programs on other campuses have been grappling with the question of which courses should be cross-listed with Women's Studies, judging from discussions on WMST-L, the on-line Women's Studies forum. On some campuses, the departments make the requests, for what reason I'm not sure. In any case, explicit criteria have been developed in a number of programs. All include some reference to a feminist perspective, either explicitly or through wording such as "must equip students to identify and analyze stereotyped assumptions and biases about women." The principal focus must be on women, the course content must reflect the latest scholarship about women, and some programs require attention to race, class, ethnicity, and sexual orientation. A few programs include a preference (but not a requirement) for pedagogy that involves student participation, active learning, self-expression, and the like. The political risks in rejecting a departmental request are handled in some places by an "affiliated" category with less stringent criteria.

In our program, the Program Leader makes the initial decision on cross-listing a course and uses student evaluations to decide whether it should be continued, with pedagogy as one consideration. In fact, at a Women's Studies meeting I attended recently, concern was raised about a couple of long-time Women's Studies faculty members whose teaching styles are not sufficiently "feminist."

Although I disagree with such a limited view on pedagogy, student

participation in cross-listing decisions is an excellent idea, and it's certainly an encouraging harbinger of the future of Women's Studies that more courses are seen as related to our enterprise. This seems to be a perfect opportunity to reevaluate our mission on a broader scale. In the process of deciding on criteria for cross-listing, as well in the development of a Women's Studies major, the essential purposes and goals of Women's Studies should be carefully examined. Some of the questions that need to be raised and argued are about inclusivity vs. purity, integration vs. revolution, woman-focus vs. gender, and pedagogy.

According to our program's original vision, Women's Studies faculty should be found in every corner of academia, but they should form an identifiable and active group that can monitor the progress of feminist incursions into the wider curriculum and guide Women's Studies into the next phase of history.

Teaching Diversity: Two Voices

Voice One (KLC)

From the first presentation to the HSU Curriculum Committee by Women's Studies, the subject of diversity (ethnic and minority women) has come up as an omission of the program. The program did originate with white women and has drawn most of its support from them. The reply I made to that committee still stands:

> We are aware of the fact that we have not included minority women, ethnic women or third world women in these course offerings. We think they should be included; however it would be the height of insult for us as white women to write courses for them. When appropriate courses are proposed, they can be added to the curriculum of Women's Studies.

What we presented was passed. The criticism persists, even more vigorously now, that Women's Studies is for white, middle-class women and does not include all women, thus it is not legitimate. Because it is not all-inclusive is no reason that it cannot serve the women students who choose to enroll. We don't expect any course in the academic area to meet all facets of the subject.

The results of our student survey show conclusively that enrollment in the courses were and are a source of growth and development, with life-long consequences for the women students. Few college courses have such a record. Women were empowered to reach their potential; their lives after leaving academe were enriched; they took their place as full fledged persons in their homes and communities. What greater result can anyone ask from education?

Courses proposed and taught by minority women and ethnic women should be encouraged and welcomed into the existing curriculum. But that is no reason to put the current Women's Studies courses in disregard and almost in disrepute because such courses are not frequently present in current programs. The white middle-class women who have participated, taken classes, and grown into their potential as women should be recognized for their awakening to

women's issues and respected as students in their own right.

I have taught many students; over 5000 names were on my roll books when I retired, only a few of them in Women's Studies classes. I am sure that "getting the message" and realizing potential was not nearly as much a result of student learning in my sociology and social work classes for most of the students as it was in my Women's Studies offerings. Perusal of the Humboldt County newspapers with names and photographs of volunteer community service activities shows many alumni of my social work classes. Awareness of social responsibility in publicly facing problems with leadership and commitment comes forth in some of my former General Education sociology students, particularly with some of the young men, now grown into stalwart citizens. Of the 5000 student names on my roll books, Women's Studies enrollees constitute only approximately 5%. However, community leadership for women's issues, e.g., Humboldt Women for Shelter and The Rape Crisis Team, is rife with former Women's Studies students, a disproportionate show of professorial influence when compared to the remaining 95%.

What we did, our student responses show we did well. Faculty grew as well as students. Let this growth continue and perhaps women of other races and ethnicities will join in and furnish leadership for their concerns. It isn't a case of either/or, it's a situation of inclusion. I hope it can happen, but in the meantime, I rejoice in what we have done for the students, most of them women, who took HSU Women's Studies program courses.

Voice Two (KP)

Women's Studies aims to be inclusive. We have set ourselves the task of representing all women, their experiences, oppressions, histories, accomplishments and potentials.

If we think this is easy, we fall into the misrepresentation that is at the heart of our oppression, that women are all alike. Even the basic biological facts, such as our capacity to bear children, carry different meanings for different cultures and individuals. Further, some of our

experiences and oppressions intersect with men's, as in racism and homophobia. At the same time, Women's Studies has stressed the importance of personal perspectives and role-modeling. We are rightfully leery of the patriarchal pattern of defining other people's experiences, of speaking for others.

Thus, the problem for Women's Studies faculty, who are primarily American, white, middle-class, heterosexual women with advanced degrees, is how to provide an inclusiveness and breadth of understanding about that of which we have little or no personal experience.

The on-line Women's Studies group, WMST-L, has discussed this topic in recent months. Many members said they believe we should cover racism more extensively in our classes, one woman warning of "passive racism," in which we implicitly accept white privilege by not confronting it. Some objected to the typical practice of compartmentalizing diversity, with one week assigned to race, another to lesbianism. One instructor who got a complaint that her class had talked too much about race and lesbians commented, "As far as I'm concerned, that's an impossibility."

On the other hand, other members spoke of the dangers of talking about "people out there," of "exoticizing" unfamiliar groups. One woman warned against allowing white students to "wallow in white guilt" and expecting a few students to represent all people of color.

To try to circumvent those problems, one instructor described a class exercise in which she goes around the room and asks each student to give her/his self-defined ethnic identity. The first time she tried it, one young woman said, "I don't have an ethnic identity—I'm white," which made the point perfectly. This instructor adds information about each group as it's mentioned, to make it clear that no students, not even those of color, should be expected to serve as experts about their own groups.

The few feminist women of color on our campus surely must feel conflicting loyalties in deciding whether to attend to women's issues or race issues. When the Multicultural Center was established, subsuming

the Women's Center, a few students reportedly raced up and down the stairs trying to cover both bases.

Unlike race, sexual orientation is not obviously apparent and, as mentioned earlier, on our campus most lesbian and gay faculty have remained closeted. Meanwhile, a substantial lesbian and gay community has developed in our area, and activist lesbian students have established a small, brave presence both on campus and in the Women's Studies program.

The "lesbian factor" has been used by outsiders to undermine the women's movement, and has been a source of tension within it. During the early years of our program, it was commonly rumored that the Women's Center was a lesbian stronghold, even when no acknowledged lesbians worked there. Later it became a reality when, during the late '80s, presumably because of the lack of faculty presence, some lesbian students created their own support system in the Women's Center. This was surely one impetus in the Women's Studies faculty's willingness to allow the building, and the Center, to be absorbed by the Multicultural Center in the early '90s.

Another recent development is the proposal for a Gay and Lesbian Studies program, independent from Women's Studies. When I asked around about the genesis of this "separatist" proposal, I got two somewhat different answers. First, I was told that male homosexuality doesn't fit within Women's Studies; if the program were retitled Gender Studies, it would become inclusive enough, but most Women's Studies faculty want to maintain the focus on women. The second answer was that there simply hasn't been enough faculty support for courses on lesbian issues; one instructor stated flatly that lesbian students are no longer involved in the Women's Studies program.

Whether or not that last statement is entirely true, it seems clear that Women's Studies is not meeting the goal of inclusiveness of all issues relating to women. I believe that the diversity of women's experiences and oppressions should be represented by the program. Racial, ethnic, cultural, social class, and sexual orientation are all relevant. I also believe

that the goal is impossible to achieve under current conditions.

At the same time, to consider a program a failure because it doesn't cover all possible material and perspectives is a derailment, sometimes an intentional one. Those of us who started and carried forward the Women's Studies program worked with what we had, with who we were, building the curriculum on the interests and abilities of the faculty, along with huge amounts of hard work and a certain amount of risk-taking.

Of course it's vital for existing Women's Studies faculty to broaden their perspectives, be more responsive to student needs, and add diverse materials to their courses. But I believe we should spend at least as much time and energy lobbying for the hiring of new faculty who have the knowledge and background, both personal and academic, to cover the bases. Academia has a long way to go in this regard, and our campus is lagging behind.

As one of the WMST-L members remarked, "This is a hard issue. There is no 'solution,' only tough lessons."

Whither The Women's Center: Notes for Two Hands

On One Hand (KLC)

A vital part of the development of the program, the Women's Center, is now gone. It does not exist except in a subsumed, modified form in the Multicultural Center. Beginning in fall, 1995, the only gathering place for program participants, students and faculty was in the office of the Program Leader. Ever resourceful, she managed to acquire some comfortable furniture from Montgomery Ward, and the library, quite a considerable collection of books, is situated there. But the function of a gathering place for women students and faculty is gone.

It is unrealistic to think that a Women's Center will return in the present-day university scramble for funds and space. Of course, some rich aunt might endow such a building, but even if that happens, the climate is such that the funds would probably be diverted after great pressure on the donor to include other "causes."

Women's needs have moved into the greater consciousness of the university. "Take Back the Night," "Stop the Violence," and other such rallies continue, and they are being organized across campus for all students. This looks like a positive to me, and I think that it would be a mistake to wish for a Women's Center to be reinstituted on campus. The program has moved to the academic area. The women students are taking their concerns to the total student body. The staging area, for articulating women's concerns in a campus previously oblivious to one-half of the student body, is not needed as a separate place.

So, the Women's Center is gone. The program has assumed academic stature, and is now functioning in that arena. Personally I think the loss of the Women's Center is a positive step for the future. The campus politics which "demoted" the Women's Center to a minor place in the Multicultural Center really did a favor to the program. It made Women's Studies into a "respectable" academic area.

Time marches on, and the Women's Studies program is now

marching in step with the rest of the campus. That's what we wanted from the beginning.

On the Other Hand (KP)

Neither Kathryn nor I was on campus in 1995 when House 55 was taken over by the Multicultural Center, but we heard it was a rather abrupt coup, in which faculty members and organizations were given scant notice to leave their upstairs offices, and the Women's Studies program was also asked to vacate the premises. We were outraged and prepared to meet at the barracades, as always, until we learned that the Women's Studies faculty had already voted in favor of separating from the Women's Center and had found a nearby location for the academic program.

Kathryn has come to see a positive side to these events, but I'm still angry at the high-handed takeover. I still believe that losing our consolidated women's space on campus was a setback, and, most of all, I worry about the implications of separating academic feminism from its student-action counterpart.

Much as *I* treasured our original space, overflowing with posters, urgent notices, a jumble of messages, books, coffeepots, plants, handmade curtains, and makeshift seating, a safe and cozy place full of spirit and pride, still I was astounded to read, in the 1974 student evaluations, how incredibly important it was to students then. To most of them it was the greatest strength of the program, the "focal point of women's energy on campus."

The gradual decline in the importance of the Center over the years was documented in our student surveys, culminating in a precipitous drop-off in last year's surveys, after the split, when only 12% said they'd ever used the Center and several didn't know it existed. Although the split itself was presumably partly responsible for the current lack of involvement, it's obvious that the Center no longer serves a purpose for students in the program.

The takeover of the building was only the final blow to an already

deteriorating relationship between academic and non-academic women's activities. Personalities, group conflicts, and different styles of leadership all contributed, but I think the biggest factor was the excessive burden on the Program Leader to run the academic program and also to supervise the students who staffed the Center. The dilemma, to me, is how to preserve the dynamic relationship between academics and activism.

A Women's Center needs strong leadership and support from permanent staff and faculty. A Women's Studies program without close connections to wider feminist involvement is in danger of becoming sterile. Students especially, but also faculty and community members, should be able to move smoothly and naturally between the classroom and the "real world," to the benefit of all concerned: the individuals, the academic program, and the feminist movement.

I agree with Kathryn that the recent separation was somehow inevitable, and I admit to some misplaced nostalgia. However, I don't agree that the academic program has benefited, except to free the Program Leader from an admittedly difficult overload, and I don't think it's enough to require "community service projects" from within the classroom. I hope that eventually the Women's Studies faculty will lead the way to re-focussing women's energies on campus.

Thoughts on Women's Studies
(Karen A. Foss)

(Note: We asked Karen to contribute an essay here because she was our longest-serving Program Leader and has a "catbird seat" career perspective on women's studies and feminist scholarship, most recently at the University of New Mexico.)

As many Women's Studies programs approach or reach twenty-five year status—the age at which cars are deemed "classic"—there is a need to reflect on the functions for which Women's Studies was designed and the functions they now serve. My own thinking about Women's Studies has evolved considerably, especially after having observed two programs of approximately the same age, but with very different histories and developments.

Women's Studies programs began at a time when higher education curricula did not include issues on women or gender. Courses incorporated a masculine bias (among many others) because men had developed and taught the ideas of a discipline, treating their perspectives as reality. With the emergence of the women's movement, the biases in all arenas of society were exposed, leading to the development of Women's Studies programs, designed to offer perspectives about women in courses and to provide a place where women students and faculty could discuss and address the issues of special concern to them.

Most Women's Studies programs existed on the margins of the university. They often were not housed in regular colleges but held in some nebulous place—floating in university space or in an interdisciplinary college of sorts with other "non-core" disciplines. They were on the margins in terms of funding and staff as well, often existing on the volunteer efforts of faculty and students. And while this marginalized position was precarious in one sense, it was delightfully so in others. Existing on the sidelines meant Women's Studies could continue to challenge the instutition itself simply because it had nothing to lose. I once wrote an essay called "Cultivating the Cracks" about this

phase of Women's Studies programs. I believe there is value and opportunity in the cracks and margins that cannot be overlooked. In other words, Women's Studies is never taken that seriously, which means we can go about the business of activism without too many people paying too much attention. We can continue to serve as a place and a space for women on campus, while quietly infiltrating the mainstream with our "gendered" ideas.

But things have been changing. As more and more departments offer courses on women and gender, there seems to be less need for special Women's Studies courses per se. In fact, Women's Studies programs appear to some administrators to have fulfilled their mission—that of incorporating feminist and gender perspectives throughout the curriculum. Backlash against Affirmative Action and special interest concerns of all kinds—including special centers for women and minority students—are causing campuses to now look carefully at Women's Studies programs. Women's Studies needs to look anew at its mission and goals rather than complacently assuming that, as an established part of the university, no one would think about getting rid of them.

I believe that Women's Studies still has an important mission on university campuses. One goal may be one of coordination among the existing courses and concentrations about women and gender on campus. This may mean setting up dissertation groups for graduate students using feminist methodologies or feminist theory reading groups for faculty in order to keep up with the burgeoning feminist literature. It may be monitoring the courses for overlap and stepping in to fill in gaps. At the University of New Mexico, for example, we recently got approval for a graduate course in Feminist Principles and Methods, designed to meet the needs of graduate students across departments who may not have systematic access to feminist scholarship in their own departments.

Another goal may be to facilitate interdisciplinary and collaborative work among faculty and graduate students. At the University of New

Mexico, we recently established a Feminist Research Institute to do just that; there are now so many feminist scholars on campus that coordinating activities among them can be an important task.

Finally, Women's Studies can and needs to continue to be a space and place for women faculty to "take a break" from their other departments, in which they may not find or feel much support. Women's Studies has always been for me a place to get support, inspiration, good talk, and laughter with women who are committed to feminist principles—principles often at odds with university life. Women's Studies should be a safe and special place within the university in which to remind ourselves that we are not alone in visioning a world that looks quite different from the system in which we currently find ourselves.

My dean recently asked me, after some turbulence within the Women's Studies program I currently direct, why I would even want to continue as director. I didn't have an answer then, but I do now. My first commitment is always to Women's Studies because I am first and foremost committed to women and want universities to continue to offer a space to women faculty who also share that commitment. It is a commitment that is very different from my disciplinary affiliation, which seems more distant and less passionate than my concern for Women's Studies. I care about Women's Studies in ways I do not care about the rest of the university, and I believe I am not alone in this feeling. Caring and connection are what Women's Studies is about.

IX. LAST WORDS

Next-to-last Word (KP)

Taking part in the early development of women's studies was one of the most exciting and growth-producing experiences in my life. My intellectual and academic skills and perspectives were sharpened, I learned to value other women more fully and entered a magical network of lifelong friends and associates, and my feminism was strengthened and expanded. I believe our enterprise continues to be essential, both as a reform movement and as a safe harbor. These two functions are sometimes at odds, as decisions are made about organization, personnel, curriculum development, and connections to other entities, but I hope the program never gives up the juggling act.

There are many omissions in this history, and many things we wish we'd done. If we had included parallel questions on the faculty and student surveys, we could have compared the answers; in particular, we wish we'd asked the faculty about their feminist identification. Recently over lunch I asked one faculty member the questions and her replies were: no, she hadn't considered herself a feminist before Women's Studies, and yes, she did now, but she didn't think the change was caused by her participation. Seems to us that might be an interesting research project—for someone else.

We had hoped to interview a few administrators and other faculty members to get an outside view of the program; we wish we had culled the ancient Women's Studies file boxes more thoroughly; and if we had started sooner and more systematically we might have been able to find more accurate records of classes, enrollments, and instructors. And if only we had taken more photographs over the years!

In view of these omissions, our first piece of advice to present and future Women's Studies participants (and anyone else who might be listening) is to document your enterprise, record your experiences, and keep everything in very large file cabinets. Another suggestion is to continue to keep in touch with others who are running on parallel

tracks. Join WMST-L and check out a few of the 300 sites on the World Wide Web related to women's studies. Become familiar with the wider history of the women's studies movement; many other programs have been celebrating the quarter-century with conferences and publications, and Marilyn Boxer, Florence Howe, and others are working on major historical reviews. Beware of too much success: stay always a bit on the margins, be flexible and innovative, if not crafty, look for chances to "cultivate the cracks," in Karen Foss's phrase, and avoid complacency and co-option. Last but actually first, remain strong and confident in the central importance of this enterprise, of yourselves, and of all women.

Last Word (KLC)

We drew a line in the sand, the two of us. Whatever we could say has been said. Two voices, discussing the same program. We lived through different eras, as we represent two generations. The current generation was not part of our team. They will have to write their own history.

Our examination of the whole 25 years, no matter how tedious it sometimes became, was worth it. We examined what documents we could find, surveyed former and current students, faculty, and Program Leaders, and added our own memories and opinions.

Where the program will go in the next 25 years is impossible for us to forecast. What we can say is that the program has meant much to the women students who have participated, and the faculty have a great appreciation for it. It strengthened all whom it touched. Our idealistic goal of reforming the university curriculum, of bringing complete gender balance to the campus, has not been achieved, but the effects of our work can be be seen almost everywhere.

We hope the program continues and prospers, although we are not so naive as to think it will not change and evolve, like all meaningful curricula, into new forms that fit the needs of future students, faculty, and the university.

Our fervent wish is to maintain the aim of empowering women, give

understanding to the other half of the human race, enrich faculty, bring women's issues to the forefront for study, and see women achieve full membership within the academy.

The shifting sands of time will tell.

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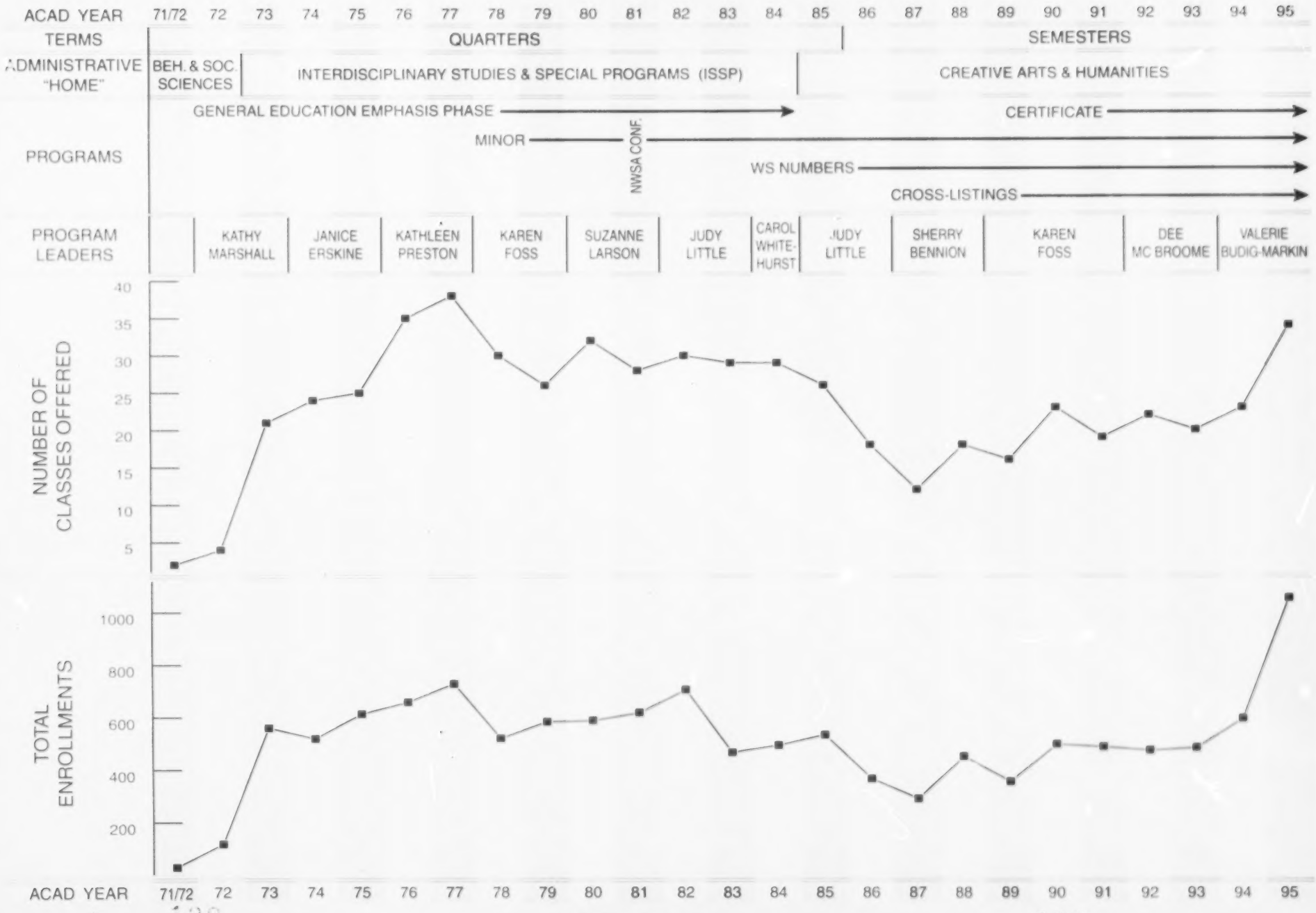
Timeline



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TITLES OF WOMEN'S STUDIES & RELATED COURSES 1971-1996

Course title	Number of offerings
20th Century Feminism in America	1
Abortion Politics	1
Advanced Seminar in Psychology of Women	1
Advocacy for Battered Women	1
After Beijing	1
American Women Fiction Writers 1900-55	1
Anthropology of Women	3
Biographies of Women	1
Biological & Psychological Sex Differences	1
Black Family in America	2
Black Women's Literature	1
The Brontes	1
Building Skills for Home Owners	1
Body Concept & Movement Role of Women	17
Change Strategies	2
The Changing Family	2
Communication and Feminism	6
Communication and Women/Women and Communication	1
Conference Planning Seminar (NWSA)	1
Contemporary Women's Issues	7
Counseling Women/Women & Counseling	8
Creative Expression	1
Cross-Cultural Sex Differences	2
Directed/Indep. Study in WS	32
Dual Career Families	2
Dynamics of Gender Diversity	1
Economics of Discrimination	3
Economic Status of Women	1
Emily Dickinson	2
Ending Victimization of Women	1
Ethnic Women in America	6
Experiencing Aging for Women	1
Family Violence	1
Female-Male Perspective	1
The Feminine in Myth and Tale	4
Female Sexuality	1
The Feminine in World Religions	1
Feminist Experience in Poetry Writing	1
Feminist Perspectives of Chicana Writing	1
Feminist Science Fiction	1
Feminist Studies	5
Feminist Theology	1
Feminist Theory	1

Course title	Number of offerings
Film Seminar: Culture of Image	2
Flannery O'Connor	1
Gender and Communication/Comm. and Gender	20
Gender Roles	6
Holistic Research Methods	1
Human Sexuality	3
Images of Men and Women	1
Images of Women in America	1
Integration: Femininity & Masculinity	12
International Women in Political Crisis	1
International Short Story	1
Introduction to Women's Studies	31
Katherine Anne Porter	1
"Ladies Against Women"	2
The Language of Liberation	1
Legal Rights of Women	1
Lesbian & Gay Films	1
Lesbian Studies	1
Life/Work Options for Women	34
Living Myths	3
Math Confidence	29
Medieval & Renaissance Women Writers	1
Men's Roles	5
Metis Women	1
Minority Women	2
Modern Women Writers	2
Mothers of the Novel	2
Multicultural Roles of Women	2
Native American Women	1
The Nature of Woman	1
"The New Smart Sex"	1
Oral History: Feminist Methods	1
Planning & Development in Women's Studies	13
Plays about Women	1
Politics of Language	1
Preventative Health Issues	2
Psychology of Women	71
Racism in the U.S.	1
Recovery in Writers' Works	1
Rhetoric of the Feminist Movement	3
Rhetoric of Women's Liberation	4
Selected Actresses of the Stage	1
Selected Topics/Problems in WS	6
Seminar in Contemporary Women's Issues	24
Seminar in Feminist Studies	2
Seminar on Sexual Assault	1
Sex Discrimination in American Law	7

Course title	Number of offerings
Sex Roles	2
Sexism in Education	5
The Single Parent on Campus	1
Societal Aspects of Sexual Assault	1
Sociology of Women	21
Step Families	1
Sustainable Futures Symposium	1
Thinking About Women	1
Third World Women	3
Ursula LeGuin	1
Victimization of Women	2
Virginia Woolf	2
A Woman's Vision	1
Women and Communication in the 21st Century	2
Women and Development	2
Women and Development of the 3rd World	4
Women and the Law	7
Women and Populism	1
Women and Sport	1
Women, Art and Society	1
Women Artists/Women in Art	13
Women Filmmakers in Quebec	1
Women from a Jungian Perspective	1
Women in Comparative Politics	1
Women in Drama in the 20th Century	1
Women in Film/Video	4
Women in the Environment	4
Women in the Labor Force	1
Women in Literature	23
Women in Mass Communication/Mass Media	7
Women in Math and Science	1
Women in Modern European History	1
Women in Natural Resources	1
Women in Political Thought	1
Women in U.S. History	21
Women in Western Civilization	8
Women in WWI and WWII	1
Women, Law and Politics	3
Women of Power	2
Women of the '80s	1
Women's Career Decisions	1
Women's Council Conference Planning	2
Women's Issues in Social Work	1
Women's Rights and Pornography	1
Women's Sexuality Issues	1
Women's Studies Seminar	30

INSTRUCTORS OF WOMEN'S STUDIES & RELATED COURSES 1971-96

Martha O. Acevedo
Donna Albro
Beverly Allen
Ann Alter
Margareth L. Annschild
Susan Armstrong
Berit Bagshaw (now Lindboe)
Kathleen Baker (McCombs)
Jean Bazemore
Susan Beekman (now Frances)
Adrienne Behrstock
(now Wolf-Lockett)
Sherilyn Bennion
Darlena Blucher
Lee Bowker
Pamela Brown
Valerie Budig-Markin
Karen Carlton
Phyllis Chinn
Claudia J. Clark
Ruth Coberly
Judi Copeland
Kathryn L. Corbett
Mary Ann Creadon
Barry Dalsant
Richard Day
Angie Delatorre
Hedy Red Dexter
Kathleen Doty
Marion L. Dresner
Nancy Dye
Belle Edson
Judy Edson
Janice Erskine
Dan Faulk
Deborah Fort
Karen Foss
Susan Frances (Beekman)
Merle Friel
Julie Fulkerson (Glimpse)
Maya Furnish
Julie Gardner
Julie Glimpse (now Fulkerson)
Lois Goodrich
Jorie Graham
Regina Groshong
Mary Gruber
Diane Hanson
Bonnie Headington
Susana Hendricks
Gael Hodgkins
J. A. Jackson
Carol Johnson
Charlotte Krolokke
Kay LaBahn
Suzanne Larson
Berit Lindboe (Bagshaw)
Jack Lipton
Judith Little
Susan Macias-Wycoff

Janice Mahoney
Martha Manier
Kathy Marshall
Dee McBroome (Nason)
Alene McDonald
Caroline McGee
Madeline McMurray
Leslie Meriwether
Judith Minty
Jose Molinero
Janet Moore
Maureen Murphy
Mindi Myers-Johnson
Dee Nason (now McBroome)
Gary Okihiro
Pearl Oliner
Barbara Peters (Stratton)
Jayne Anne Phillips
Dolores Poelzer
Cora Presley
Kathleen Preston
Karen Price
Donna Rama
Rosalind Ribnick
Toya Robinson
Sheila Ross
Roy Ryden
Rami Samuelson
Ali Shamsavri
Bruce Siggson
Ann Skinner-Jones
Maura Stanton
Dorothy Steeves
Barbara Stratton
(now Peters)
Marlene Stum
Lee Sun
Jane Tawney
Sarah Traphagen
Sara Turner
Sandra Vrem
Betsy Watson
Maureen Welsh
Carol Whitehurst
Lou Ann Wieand
Louise Williams
Melanie Williams
Adrienne Wolf-Lockett
(Behrstock)
Victoria Yanez
Julie Yingling
Leela Zion

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WOMEN'S STUDIES PROGRAM LEADERS 1972-96

1972-74: Kathy Marshall, Asst. Prof.(untenured)
Speech Communication (no compensation)

1974-76: Janice Erskine, Assoc. Prof. (tenured)
Psychology (no compensation)

1976-78: Kathleen Preston, Assoc. Prof. (tenured)
Psychology (no compensation)

1978-80: Karen Foss, Asst. Prof. (untenured)
Speech Communication (3 units/term assigned time)

1980-82: Suzanne Larson, Asst. Prof. (untenured)
Speech Communication (3 units/term assigned time)

1982-84: Judy Little, Lecturer (non-tenure track)
Sociology (3 units/term paid time)

1984-85: Carol Whitehurst, Lecturer (non-tenure track)
Sociology (3 units/term paid time)
(one year, left for position elsewhere)

1985-87: Judy Little, Lecturer (non-tenure track)
Sociology (3 units/term paid time)
(second term)

1987-89: Sherilyn Bennion, Assoc. Prof. (tenured)
Journalism (3 units/term assigned time)

1989-92: Karen Foss, Full Prof. (tenured)
Speech Communication (3 units/term assigned time)
(second term -- 3rd year added)

1992-94: Dee McBroome, Asst. Prof. (untenured)
History (3 units/term assigned time)

1994-96: Valerie Budig-Markin, Lecturer (non-tenure track)
Modern Languages (3 units/term paid time)

SAMPLE GENERAL EDUCATION EMPHASIS PHASE PROGRAM: 1977-78

Approved Courses (4 units except as noted):

Interdisciplinary Studies 101: Seminar in Contemporary Women's Issues (1 unit)
Interdisciplinary Studies 102: Selected Problems in Women's Studies (2 units)
Behavioral & Soc. Sci. 110: Introduction to Women's Studies
Creative Arts & Humanities 100: Interdisiplinary Studies
(when topic is women) (1-4 units)
Economics 121: Economics of Discrimination
English 175: Women in Literature (5 units)
History 189: Women in U.S. History
Physical Educ. 185: Body Concept & Movement Role of Women
Political Science 181: Women and the Law
Psychology 65B: Life/Work Options for Women
Psychology 183: Psychology of Women
Sociology 162: Sociology of Women
Speech Communication 180: Rhetoric of the Feminist Movement
Interdisciplinary Studies 199: Directed Study (1-4 units)
(New courses are added to this list periodically.)

Related courses: Every quarter several other courses related to Women's Studies are offered. They vary from quarter to quarter; examples of recent offerings are: Women in the Jungian Perspective; The Articulate Woman; Feminist Dynamics of Sexual Assault; Plays by and About Women; Anthropology of Women; Sexism in Education. Under certain circumstances, some of these courses can be substituted for approved courses.

Packages:

10-unit Emphasis Phase [for junior college transfers]:
Either BSS 110 or IS 101 (taken twice) and IS 102, plus 6-8 units from the list of approved courses, for a total of 10-12 units.

20-unit Emphasis Phase [for 4-year students]:
BSS 110, IS 101 (taken twice), and IS 102, plus 12 or more units from the list of approved courses, for a total of 20 or more units.

Minor: Same requirements as for the 20-unit Emphasis Phase

Major: No regular major in Women's Studies, but a Special Major can be proposed on an individual basis. Four such majors have been approved.

THE SURVEYS

Note: On the actual surveys we left generous spaces between questions for respondents to write their answers. Here we have omitted the spaces.

[PROGRAM LEADERS]

June 8, 1994

Dear

Women's Studies at Humboldt State will be a quarter century old in 1997! To honor this longevity (ours is one of the oldest programs in the country), and because so many of the original faculty members have left Humboldt or will be retiring soon, we thought it would be timely to document the history of our successful enterprise to date.

We propose to write an informal history with emphasis on the personal aspects of the program. We are especially interested in how the program has affected individuals' professional and personal lives. Factual data, such as course offerings and organizational structures, will also be included, but the major goal of the work is to explore and describe the impact of Women's Studies on individuals and the institution.

To begin, we ask for help from those of you who have served in the pivotal and difficult role of Program Leader. Please answer the attached questionnaire as freely and thoughtfully as possible. Your honest opinions, subjective impressions, and specific anecdotes are most preferred. Any publication of our findings will preserve the anonymity of individual responses. You also have the option of reviewing the manuscript before publication.

Feel free to jot short answers in the spaces provided, but don't be constrained by the spaces if you have more to say. And let us know if you'd like to join us in this effort—we'd love the company! Since Kathleen will be in a remote corner of Utah till January, Kathryn will be our contact at the above address and phone number. We'd appreciate your response by September 1. Thanks very much for your help!

Cordially,

1. General information. During which years were you Program Leader? How were you chosen? What was your reason for taking the job?

2. Philosophy. At that time, what was your idea of the basic rationale for Women's Studies? What needs did you think should be met by the program, and what long-term goals did you have in mind?

3. Courses and program. What was the general shape of the program during your stint? Were new courses added, and if so, what were the criteria? What kinds of problems arose in adding or keeping courses? What were your biggest frustrations in developing and maintaining the program?

4. Faculty. How many faculty were involved in the program at that time? Did you have any particularly good experiences or problems in working with this group? How would you describe your leadership style?

5. Students. How would you describe the students who were involved in Women's Studies? Did they want something from the program that we didn't offer? What impact do you think the program had on students? Did students have an impact on the program? On the faculty?

6. Women's Center. What was the relationship between Women's Studies and the Women's Center when you were Program Leader? Did

you enjoy this part of your job? As you may know, the Center is now independent from Women's Studies; how do you think this will affect the program?

7. Your contributions. What do you consider your most important contributions as Program Leader? What do you wish you had done differently?

8. Your other academic work. How did your leadership in Women's Studies affect your relationship with your department? Did it affect your credibility with colleagues, or your progress toward reappointment, tenure or promotion? On the other side, did your Women's Studies position have an impact on your department, its attitudes, policies, or courses?

9. Your personal life. What impact did this experience have on you as a person?

10. Past and future. Taking a broad view, how do you judge the Women's Studies program? Has it been successful? What goals would you have for the program in the future: for the next six years (1994-2000)? for the next ten years (to 2005)? Do you believe that Women's Studies should work toward its own demise by incorporating its perspectives throughout the curriculum, or do you think that there will always be a need for a separate program?

11. Other comments. Please share any other reminiscences, anecdotes, random thoughts, or opinions you didn't have a chance to mention above. We promise to read them!

12. Where are former students? If you know students who took Women's Studies courses, please add their names and addresses on the

back of this page. We hope to incorporate student views into our findings.

Your name _____

THANK YOU FOR YOUR TIME AND THOUGHTFUL REPLY!

Please return to Kathryn by September 1, 1994

[PROGRAM FACULTY]

March 29, 1995

Dear

Women's Studies at Humboldt State will be a quarter century old in 1997! To honor this longevity (ours is one of the oldest programs in the country), and because so many of the original faculty members have left Humboldt or will be retiring soon, we thought it would be timely to document the history of our successful enterprise to date.

We propose to write an informal history with emphasis on the personal aspects of the program. We are especially interested in how the program has affected individuals' professional and personal lives. Factual data, such as course offerings and organizational structures, will also be included, but the major goal of the work is to explore and describe the impact of Women's Studies on individuals and the institution.

We are trying to send this letter to everyone whose name has ever appeared on the Women's Studies faculty mailing list. As such, you are a part of the program's history, so we ask for your help. Please answer the attached questionnaire as freely and thoughtfully as possible. Your honest opinions, subjective impressions, and specific anecdotes are most preferred. Any publication of our findings will preserve the anonymity of individual responses. You will also have the option of reviewing the manuscript before publication.

Feel free to jot short answers in the spaces provided, but don't be constrained by the spaces if you have more to say. And let us know if you'd like to join us in this effort--we'd love the company! Since Kathleen is leaving town again, we'd appreciate your response by May 1, by campus or regular mail to Preston c/o Psychology. Thanks very much for your help!

NOTE: All questions are posed in the past tense, but please apply them to the present as appropriate!

1. General information. During which years did you participate in Women's Studies, and in what ways (e.g., teach courses, attend meetings, develop curriculum proposals, other activities)? If you did not participate, please note why you were included on the mailing list, and add any thoughts or opinions you may have in response to the following questions.

2. Philosophy.

a. Why did you decide to participate in Women's Studies?

b. What was your idea of the basic rationale for Women's Studies? What needs did you think should be met by the program?

c. What long-term goals did you envision for the program?

3. Courses.

a. Please list the Women's Studies courses you taught, and describe briefly how you developed them (e.g., if you created a course "from scratch," how did you collect and organize the materials? Did you consult or collaborate with other faculty?)

b. Were these classes more or less difficult to teach than classes in your discipline? More or less enjoyable? Any memorable events or situations?

4. Program participation.

a. How frequently did you attend Women's Studies meetings? To what extent did you participate in program planning, curriculum development, other activities?

b. How would you evaluate the leadership and direction of the program?

c. Did you enjoy your participation in Women's Studies meetings and other group activities? Any memorable discussions, problems, or satisfying achievements?

5. Students.

a. How would you describe the students who took Women's Studies courses? What impact do you think the program in general, or your courses in particular, had on students?

b. What effect, if any, did the students have on you, your courses, or the program?

6. Women's Center.

a. Did you ever use the Women's Center, and if so, in what ways?

b. How useful and successful did you consider the Center? As you may know, the Center is now independent from Women's Studies; how do you think this will affect the program and the center?

7. Your contributions. What do you consider your most important contributions as a member of Women's Studies? Is there anything you wish you had done, or would like to do in the future?

8. Your other academic work.

a. How did your participation in Women's Studies affect your relationship with your department? Did it affect your credibility with colleagues, or your progress toward reappointment, tenure or promotion?

b. Do you think your Women's Studies activities had an impact on your colleagues and department, in attitudes, policies, or courses?

9. Your personal life. What impact has your experience in Women's Studies had on you as a person?

10. Past and future.

a. Taking a broad view, how do you judge the Women's Studies program? Has it been successful?

b. What goals do you envision for the program for the next 6 years? for the next 10 years?

c. Do you believe that Women's Studies should work toward its own demise by incorporating its perspectives throughout the curriculum, or do you think that there will always be a need for a separate program?

11. National Women's Studies Association conference. If you were involved in this conference when it was held at Humboldt in 1981-82, please describe your participation, and in what ways, if any, this experience affected our Women's Studies program or your role in it.

12. Other comments. Please share any other reminiscences, anecdotes, random thoughts, or opinions you didn't have a chance to mention above. We promise to read them!

13: Where are former students? If you know students who took Women's Studies courses, please add their names and addresses on the back of this page. We hope to incorporate student views into our findings.

Your name _____

THANK YOU FOR YOUR TIME AND THOUGHTFUL REPLY!

Please return to Kathleen Preston, c/o Dept. of Psychology, HSU, by May 1, 1995.

[FORMER STUDENTS]

April 25, 1996

Dear Humboldt State Graduate:

In 1997 the Women's Studies Program at HSU will celebrate its 25th anniversary! We are compiling a history of the program and would like your help.

Students are the heart of the program, and your perspectives are most important to us. Your completion of the enclosed survey would be appreciated. Write as little or as much as you wish, but please do respond. We need your input.

This survey is being sent to a sample of those who took two or more Women's Studies courses. We are especially interested in how the courses and the program have affected the lives of you who participated. All answers will be kept completely confidential.

Please return the survey in the enclosed stamped envelope as soon as possible, preferably by July 1, 1996. If you have any questions, feel free to call Kathryn at the phone number above. Thank you very much for joining us in "making history"!

Cordially,

1. General information.

a. Please list the Women's Studies courses you took at Humboldt State, with approximate dates.

b. Did you take these courses as part of any of the following packages? (check all that apply)

___G.E. Emphasis Phase
___Other G.E.
___Minor
___Certificate
___Special major
___Personal interest
___Other: _____

2. Philosophy

a. Why did you choose to take Women's Studies courses?

b. Did you consider yourself a feminist at the time you were a student?

c. Do you consider yourself a feminist now?

3. Courses.

a. In general, did you find W.S. courses different from other courses? If so, in what ways?

b. Compared to other courses you took, how would you rate the Women's Studies courses academically?

c. Was there any tension or conflict between groups of students in the classes, e.g., men vs. women, or between other groups?

d. Did you take the classes with friends? Did you make new friends in the classes?

e. Do you still keep in touch with any other students from Women's Studies classes?

f. Were there any special features of these courses, such as co-operative small-group projects, consciousness-raising groups, or journal writing?

4. Instructors

a. Did any Women's Studies instructor serve as a role model for you or other students?

b. In general, how did Women's Studies instructors compare to other instructors, academically or in other ways?

5. The Women's Center. Did you ever use the Women's Center, and if so in what ways?

6. Retrospectives. Please check any of the following areas in which you think taking Women's Studies courses may have influenced your life, and explain how the courses have made a difference.

___Academics
___Occupation
___Relationships
___Parenting
___Community activities
___Other (please specify)

7. Your opinions.

a. Do you think Women's Studies is a worthwhile college program?

b. What advice would you give to faculty and administrators involved with Women's Studies?

c. Would you encourage current students to take Women's Studies courses? Why or why not? Please add any other comments you would like to make.

8. A few demographics.

Age _____ Sex _____

Race/ethnic identification _____

Dates you attended HSU _____ Major at HSU_____

Occupation_____

Volunteer activities/hobbies _____

Sexual orientation:

___heterosexual

___homosexual

___bisexual

___celibate

Relationship status:

___single

___married

___divorced/widowed

___living with:

___male partner

___female partner

Number of children _____ Ages _____

Political affiliation_____

Religious affiliation_____

9. If you know other former Women's Studies students whom we might contact, please write their names (and addresses and phone numbers if you know them) on the back of this page.

Thank you very much for your participation!

Please return by July 1, 1996 to:

If you would like to be on a mailing list to receive information about the results of our project, include your name and address here.

Name _____

Address _____

_____

(This page will be detached from the survey to assure confidentiality of the answers.)

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[CURRENT STUDENTS]

Spring, 1997

Dear Women's Studies Student:

This year the HSU Women's Studies Program is celebrating its 25th anniversary! We are compiling a history of the program and would like your help.

Students are the heart of the program, and your perspectives are most important to us. We have surveyed alumnae from past years and would like to compare their memories and opinions with your current views of the program. If you have taken, or are taking, two or more Women's Studies courses, we'd appreciate your filling out the attached survey.

Please give your most honest opinions, and be assured that your answers will be kept completely confidential.

Thank you very much for joining us in "making history"!

Cordially,

1. General information.

a. Please list the Women's Studies courses you have taken at Humboldt State.

b. Are you applying your Women's Studies courses to any of the following? (check all that apply)

___General Education
___Minor
___Certificate

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___Special major
___Personal interest
___Other: _____

2. Philosophy

a. Why did you choose to take Women's Studies courses?

b. Did you consider yourself a feminist before you took Women's Studies courses?

c. Do you consider yourself a feminist now?

3. Courses

a. In general, are Women's Studies courses different from other courses? If so, in what ways?

b. Compared to other courses you've taken, how would you rate Women's Studies courses academically?

c. Has there been any tension or conflict between groups of students in the classes, e.g., between men and women, or between other groups?

d. Have you taken Women's Studies classes with friends? Have you made new friends in the classes?

e. Do you still keep in touch with any other students from Women's Studies classes you've taken?

f. Are there any special features of these courses, such as co-operative small-group projects, consciousness-raising groups, or journal writing?

4. Instructors

a. Have any Women's Studies instructors served as role models for you or other students?

b. In general, how do Women's Studies instructors compare to other instructors, academically or in other ways?

5. The Women's Center. Have you ever used the Women's Center, and if so in what ways?

6. Retrospectives. Please check any of the following areas in which you think taking Women's Studies courses may have influenced your life, and explain how the courses have made a difference.

___Academics
___Occupational goals
___Relationships
___Parenting
___Community activities
___Other (please specify)

7. Your opinions.

a. Do you think Women's Studies is a worthwhile college program?

b. What advice would you give to faculty and administrators involved with Women's Studies?

c. Would you encourage other students to take Women's Studies courses? Why or why not? Please add any other comments you would like to make.

8. A few demographics (optional)

Age _____ Sex _____
Race/ethnic identification _____
Expected graduation date from HSU _____
Major at HSU_____

Occupational goal _____

Volunteer activities/hobbies _____

Sexual orientation:

___heterosexual

___lesbian/homosexual

___bisexual

___celibate

Relationship status:

___single

___married

___divorced/widowed

___living with:

___male partner

___female partner

Number of children _____ Ages _____

Political affiliation_____

Religious affiliation_____

Thank you very much for your participation!

If you would like to be on a mailing list to receive information about the results of our project, include your name and address here.

Name _____

Address _____

_____

(This page will be detached from the survey to assure confidentiality of the answers.)

CURRICULUM ANALYSIS
WOMEN'S STUDIES

Humboldt State University
1971-1996

Prepared by
George A. Corbett
April, 1997

George A. Corbett, MLS
Educational Systems Consultant

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Phone: (310) 328-8908

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Torrance, CA 90502

Chart 1 HSU Women Studies Classes by Academic Year

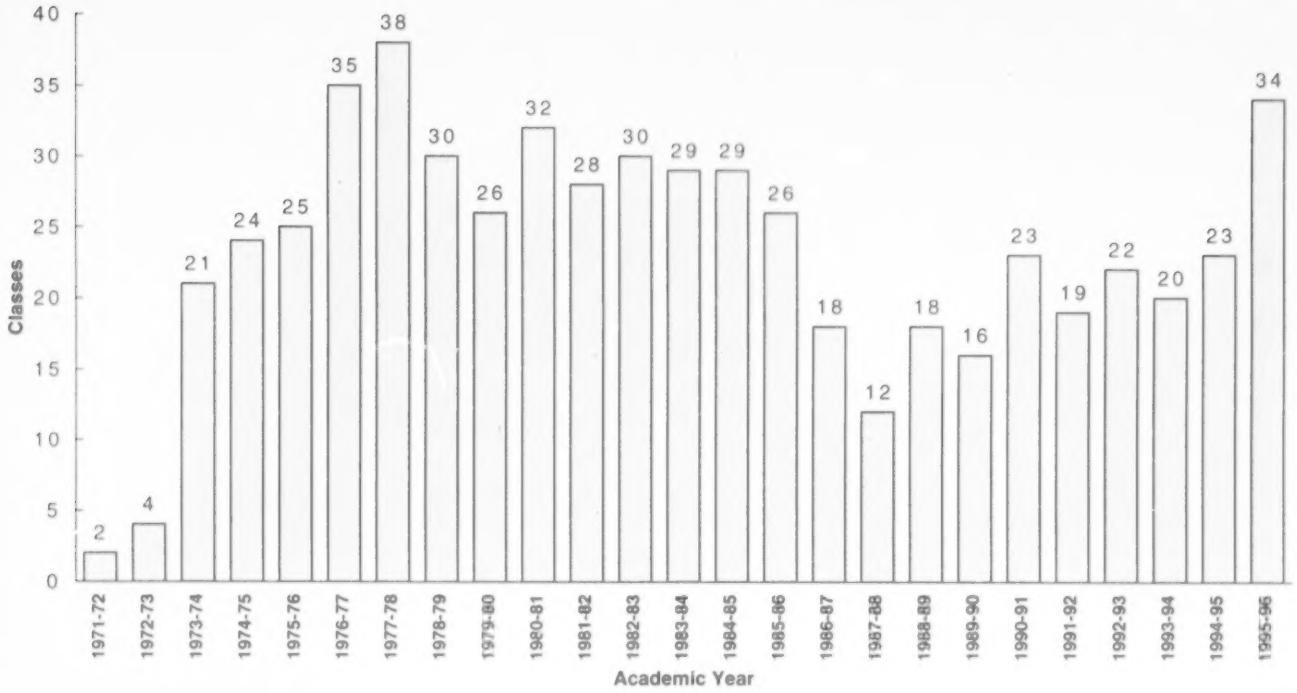


Chart 2 HSU Women Studies Classes by Fall Term

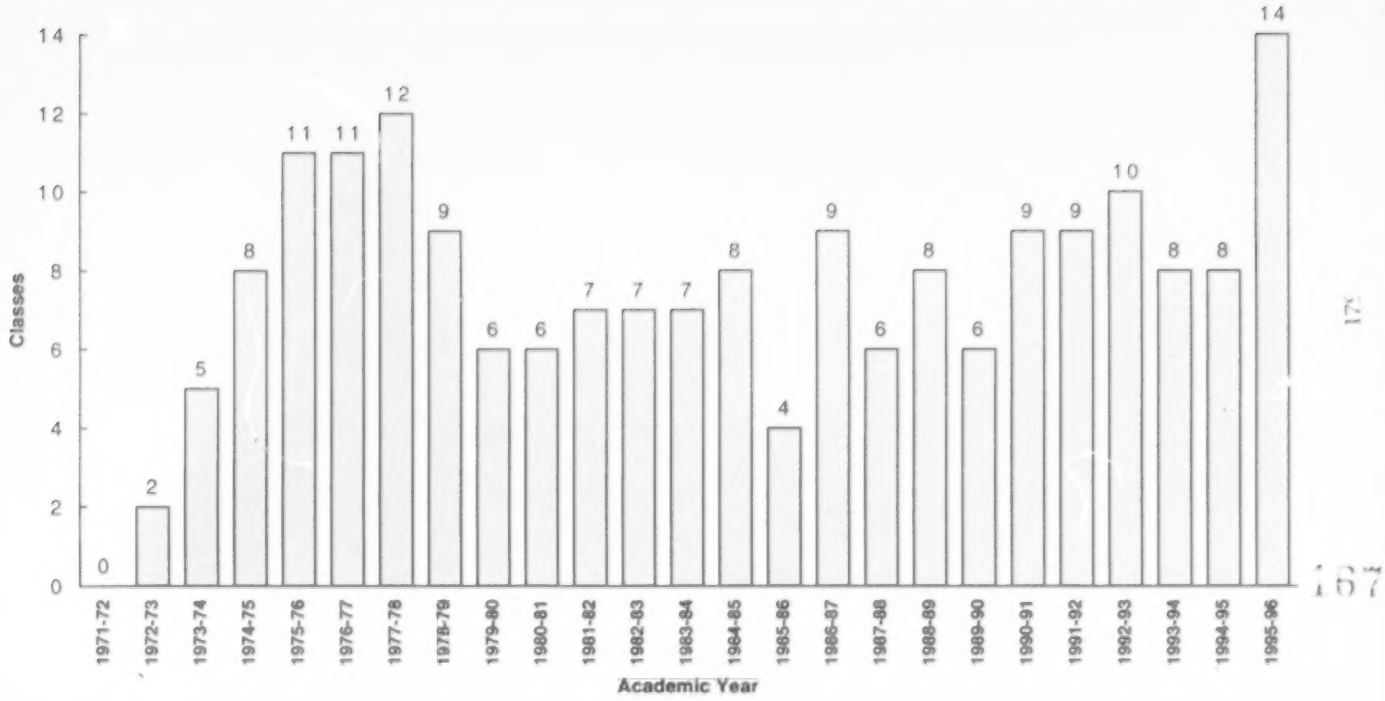


Chart 3 HSU Women Studies Classes by Winter Term

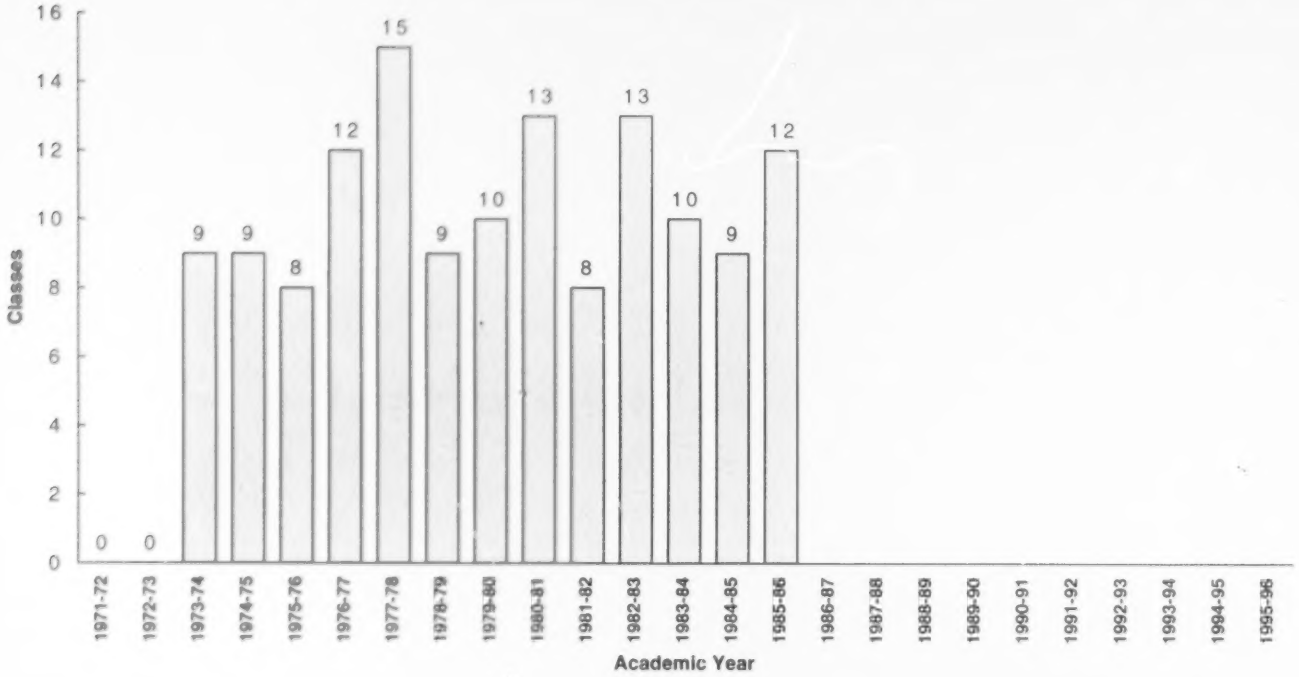


Chart 4 HSU Women Studies Classes by Spring Term

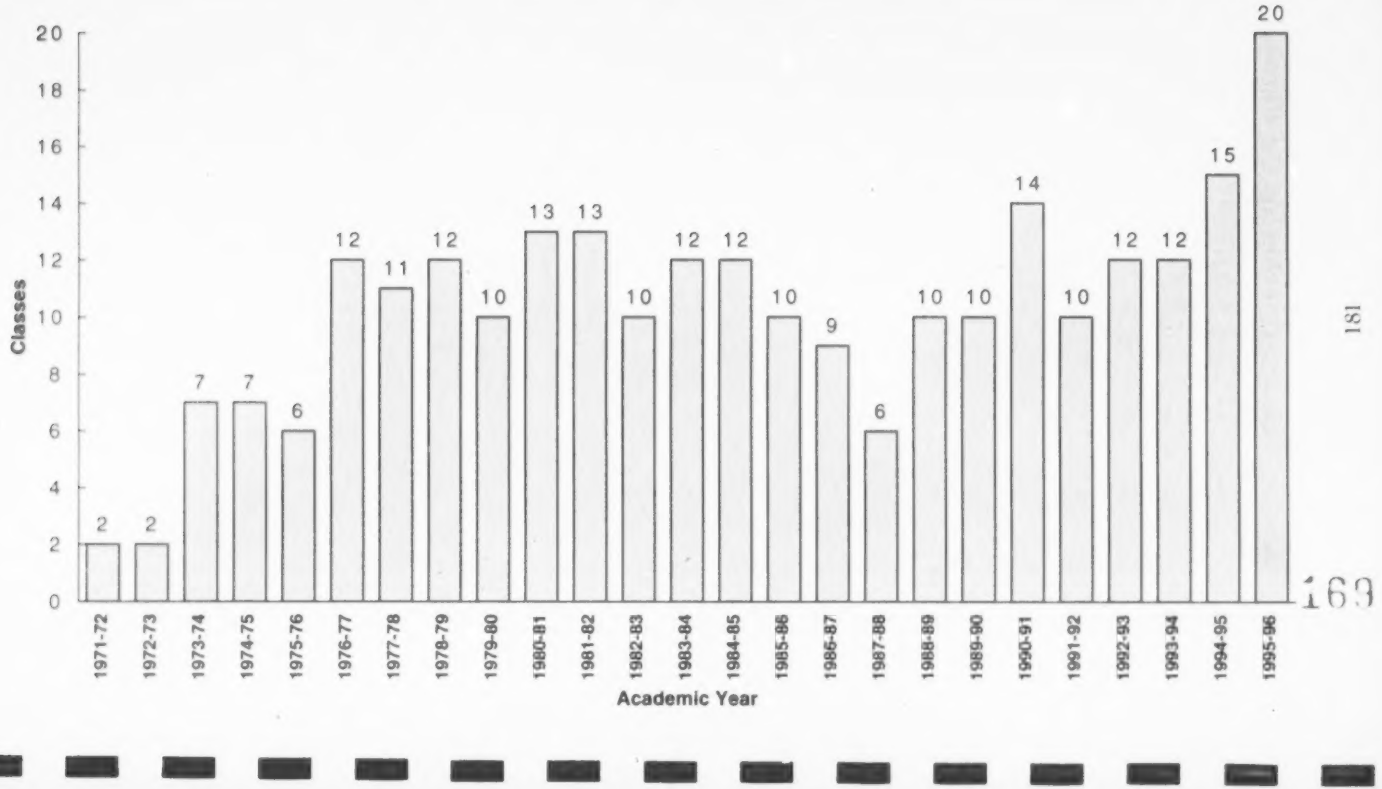


Chart 5 Fall, Winter, Spring Terms as a percentage of Women Studies Classes by Academic Year

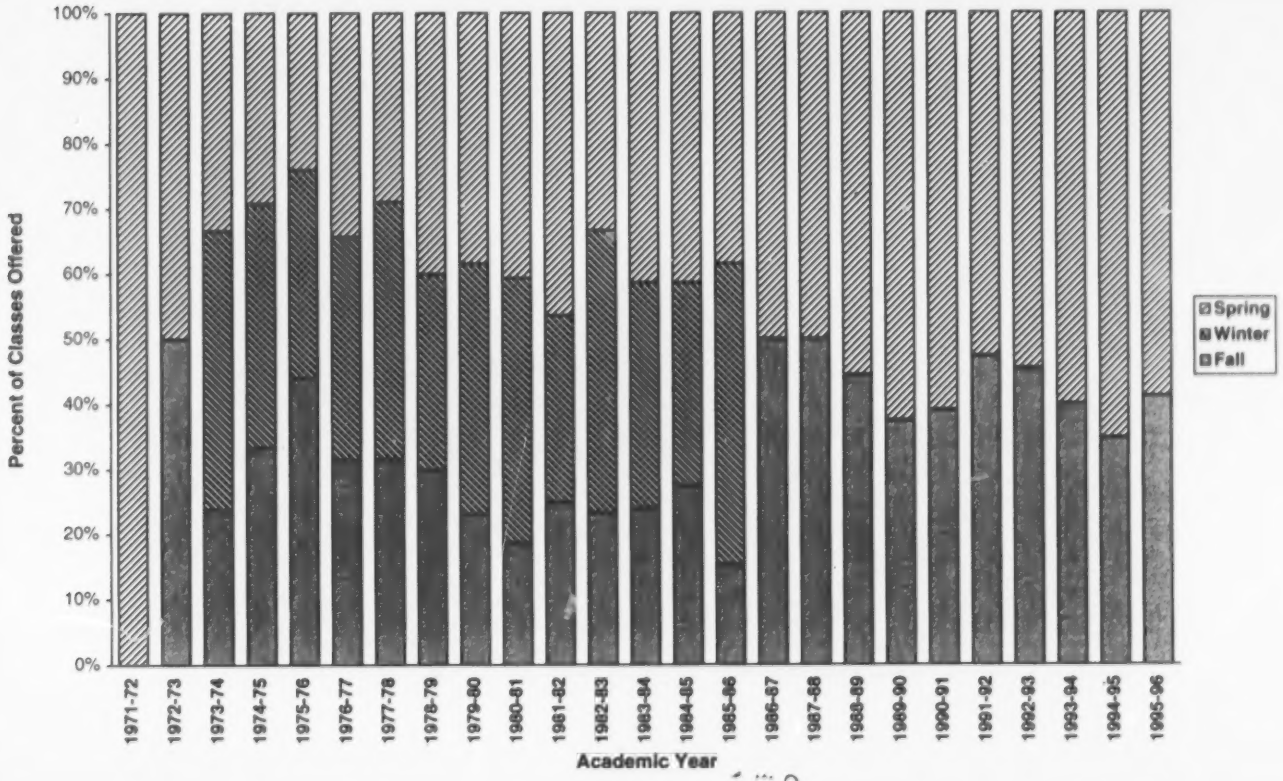
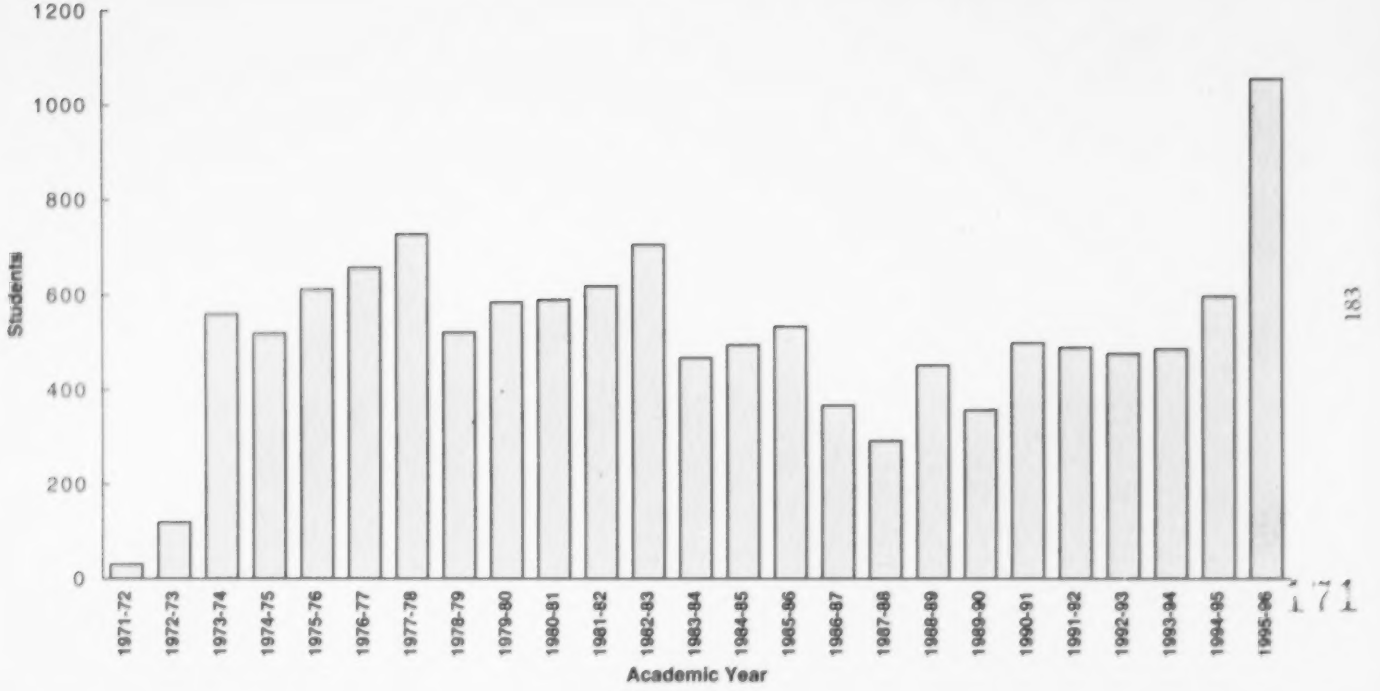


Chart 6 HSU Women Studies Enrollment by Academic Year



APDB Term Data*

Year	Fall	Winter	Spring	Total	ENR
1971-72	0	0	2	2	30
1972-73	2	0	2	4	118
1973-74	5	9	7	21	560
1974-75	8	9	7	24	519
1975-76	11	8	6	25	613
1976-77	11	12	12	35	658
1977-78	12	15	11	38	728
1978-79	9	9	12	30	521
1979-80	6	10	10	26	584
1980-81	6	13	13	32	589
1981-82	7	8	13	28	619
1982-83	7	13	10	30	706
1983-84	7	10	12	29	467
1984-85	8	9	12	29	494
1985-86	4	12	10	26	533
1986-87	9	0	9	18	366
1987-88	6	0	6	12	290
1988-89	8	0	10	18	451
1989-90	6	0	10	16	355
1990-91	9	0	14	23	498
1991-92	9	0	10	19	488
1992-93	10	0	12	22	475
1993-94	8	0	12	20	485
1994-95	8	0	15	23	596
1995-96	14	0	20	34	1,054
Total(s)	190	137	257	584	12,797

*Source: Coauthor and Program Leader, Kathleen Preston

SUMMARY OF WOMEN'S STUDIES CLASSES BY TERM AND YEAR

Note: Missing data indicated by brackets [ ]

Academic Year	Number of classes	Total enrollment	Average enrollment/class
1971-72			
Spring	2	30	15.0
Totals 1971-72	2	30	15.0
1972-73			
Fall	2	46	23.0
Winter	0	0	0.0
Spring	2	72	36.0
Totals 1972-73	4	118	29.5
1973-74			
Fall	5	182	36.4
Winter	9	183	20.3
Spring	7	195	27.9
Totals 1973-74	21	560	26.7
1974-75			
Fall	8	108	13.5
Winter	9	216	24.0
Spring	7	195	27.9
Totals 1974-75	24	519	21.6
1975-76			
Fall	11	267	24.3
Winter	8	199	24.9
Spring	6	147	24.5
Totals 1975-76	25	613	24.5

Academic Year	Number of classes	Total enrollment	Average enrollment/class
1976-77			
Fall	11	202	18.4
Winter	12	191	15.9
Spring	12	265	22.1
Totals 1976-77	35	658	18.8
1977-78			
Fall	12	237	19.8
Winter	15	290	19.3
Spring	11	[201]	[18.3]
Totals 1977-78	38	[728]	[19.2]
1978-79			
Fall	9	183	20.3
Winter	9	159	17.7
Spring	12	179	14.9
Totals 1978-79	30	521	17.4
1979-80			
Fall	6	163	27.2
Winter	10	[202]	[22.4]
Spring	10	219	21.9
Totals 1979-80	26	[584]	[23.4]
1980-81			
Fall	6	133	22.2
Winter	13	232	17.8
Spring	13	224	18.7
Totals 1980-81	32	589	18.4
1981-82			
Fall	7	153	21.9
Winter	8	231	28.9
Spring	13	235	18.1
Totals 1981-82	28	619	22.1

Academic Year	Number of classes	Total enrollment	Average enrollment/class
1982-83			
Fall	7	185	26.4
Winter	13	273	21.0
Spring	10	248	24.8
Totals 1982-83	30	706	23.5
1983-84			
Fall	7	102	14.6
Winter	10	173	17.3
Spring	12	192	14.8
Totals 1983-84	29	467	16.1
1984-85			
Fall	8	133	16.6
Winter	9	150	16.7
Spring	12	211	17.6
Totals 1984-85	29	494	17.0
1985-86			
Fall	4	68	17.0
Winter	12	247	20.6
Spring	10	218	21.8
Totals 1985-86	26	533	20.5
1986-87			
Fall	9	195	21.7
Spring	9	171	19.0
Totals 1986-87	18	366	20.3
1987-88			
Fall	6	127	21.2
Spring	6	163	27.2
Totals 1987-88	12	290	24.2

Academic Year	Number of classes	Total enrollment	Average enrollment/class
1988-89			
Fall	8	220	27.5
Spring	10	231	23.1
Totals 1988-89	18	451	25.1
1989-90			
Fall	6	143	23.8
Spring	10	212	21.2
Totals 1989-90	16	355	22.2
1990-91			
Fall	9	199	22.1
Spring	14	299	23.0
Totals 1990-91	23	498	21.7
1991-92			
Fall	9	181	22.6
Spring	10	307	30.7
Totals 1991-92	19	488	25.7
1992-93			
Fall	10	198	22.0
Spring	12	277	25.2
Totals 1992-93	22	475	21.6
1993-94			
Fall	8	192	24.0
Spring	12	293	24.4
Totals 1993-94	20	485	24.3

Academic Year	Number of classes	Total enrollment	Average enrollment/class
1994-95			
Fall	8	199	24.9
Spring	15	397	26.5
Totals 1994-95	23	596	25.9
1995-96			
Fall	14	427	30.5
Spring	20	627	31.4
Totals 1995-96	34	1054	31.0
TOTALS ALL YEARS	584	12,797	21.9

COMPLETE ROSTER OF WOMEN'S STUDIES AND RELATED CLASSES

Notes: Related classes in parentheses ( )
Missing data indicated by brackets [ ]
W = Women/Woman/Women's

Year/ Term	Course #	Title	Instructor	Enr
1971-72				
Spring				
	Psych 180	Psych of Women	Erskine	14
	Soc 190	Soc of Women	Corbett	16
				30
1972-73				
Fall				
	Psych 180	Psych of Women	Erskine	18
	Soc 190	Soc of Women	Corbett	28
				46
Winter	---			
Spring				
	Hist 191	Women in U.S. Hist	Murphy	20
	Soc 162	Soc of W	Poelzer	52
				72
1973-74				
Fall				
	Psych 183	Psych of W	Preston	39
	"	"	"	37
	Soc 162	Soc of W	Poelzer	41
	"	"	"	32
	BSS 110	Intro WS	Corbett/Groshong	33
				182
Winter				
	Hist 189	W in U.S. Hist	Murphy	7
	Soc 162	Soc of W	Poelzer	29
	Soc 195	Legal Rights of W	Steeves	43
	SpC 180	Rhetoric W Liberation	Marshall	15

Year/ Term	Course #	Title	Instructor	Enr
Winter cont.				
	IS 101	Planning & dev	Marshall	15
	"	" (1 unit)	"	13
	"	"	"	20
	"	"	"	9
	"	"	"	2
				183
Spring				
	Hist 189	W in U.S. Hist	Murphy	22
	Psych 183	Psych of W	Preston	39
	SpC 180	Rhet. W Liberation	Marshall	21
	Econ 121	Econ of Discrim	Sun	32
	Engl 190	Sem: W in Lit	Bagshaw	21
	PE 180	Body Concept...	Zion	32
	IS 102	Selected problems	Marshall	28
				195
	(Psych 180	Psych/Biol Sex Diffs	Preston/Groshong	41)
1974-75				
Fall				
	BSS 110	Intro WS	[ ]	15
	Psych 183	Psych of W	Preston	42
	Engl 175	W in Lit	Bagshaw	13
	IS 101	Planning & Dev	Erskine	13
	"	"	"	10
	"	"	"	4
	"	"	"	10
	"	"	"	1
				108
Winter				
	BSS 110	Intro WS	Erskine	41
	Hist 189	W in U.S. Hist	Murphy	33
	IS 101	Planning & Dev	Erskine	19
	"	"	"	11
	"	"	"	9
	Jour 190	Sem: W in Mass Comm	Bennion	26
	Soc 162	Soc of W	Poelzer	36
	Soc 195	W & the Law	Steeves	29
	SpC 180	Rhet W Liberation	Gardner	12
				216

Year/ Term	Course #	Title	Instructor	Enr
Spring				
	Hist 189	W in U.S. Hist	Murphy	7
	IS 102	Selected Problems	Erskine	22
	PE 185	Body Concept...	Zion	31
	Psych 183	Psych of W	Beekman	34
	Soc 162	Soc of W	Poelzer	47
	Soc 195	W & the Law	Edson	22
	Engl 10A	W and Lit	| |	32
				195
1975-76				
Fall				
	BSS 110	Intro WS	Beekman	30
	Econ 121	Econ of Discrim	Shamsavri	10
	Engl 175	W in Lit	Bagshaw	35
	IS 101	Sem Contmp W Issues	Erskine	20
	"	"	"	10
	"	"	"	19
	"	"	"	12
	Phil 190	Nature of Woman	Armstrong	24
	Psych 183	Psych of W	Beekman	37
	"	"	"	39
	Soc 195	W and the Law	Edson	31
				267
1975-76				
Winter				
	IS 101	Sem Contemp W Issues	Erskine	21
	"	"	"	20
	"	"	"	10
	"	"	"	11
	PE 185	Body Concept...	Zion	37
	Psych 183	Psych of W	Mahoney, Ian	38
	Soc 162	Soc of W	Poelzer	36
	SpC 180	Rhet W Liberation	Larson, S.	26
				199
Spring				
	BSS 110	Intro WS	Gruber	25
	Hist 189	W in U.S. Hist	Nason	21
	Psych 185	Psych of W	Beekman	34
	Soc 162	Soc of W	Poelzer	17
	PE 185	Body Concept...	Zion	20
	IS 102	Selected Problems	Erskine	30
				147

Year/ Term	Course #	Title	Instructor	Enr
1976-77				
Fall				
	IS 101	Sem Contemp W Issues	Preston	8
	"	"	"	7
	"	"	"	15
	"	"	"	6
	BSS 110	Intro WS	Frances/Corbett	33
	Hist 189	W in U.S. Hist	Nason	23
	Psych 65b	W Career Decisions	Glimpse	11
	Psych 183	Psych of W	Preston	31
	Psych 183	Psych of W	Frances	30
	Theat 190	Plays about W	Larson, S	22
	Soc 195	W and the Law	| |	16
				202
Winter	IS 101	Sem Contemp W Issues	Preston	19
	"	"	"	6
	"	"	"	6
	"	"	"	7
	IS 190	Soc Aspcts Sex. Assault	Preston	6
	IS 199	Directed Study	| |	1
	BSS 110	Intro WS	Corbett/Chinn	30
	Engl 175	W in Lit	Lindboe	31
	PE 185	Body Concept	Zion	23
	Psych 65b	Life/Work Options	Glimpse	16
	Psych 183	Psych of W	Preston	35
	SpC 180	Rhet Feminist Mvt	Foss	11
				191
	(Engl 190	Emily Dickinson	| |	12)
	(IS 190	Sem Sexual Assault	| |	31)
1976-77				
Spring				
	IS 102	Sel Prob	Preston	38
	Soc 162	Soc of W	Poelzer	41
	Psych 183	Psych of W	Copeland	35
	PoliSci 181	W and the Law	Edson	16
	Econ 121	Econ Discrim	Molinero	7
	PE 185	Body Concept	Zion	14
	Psych 65b	Life/Work Options	Glimpse	17
	Hist 191	W in Western Civ	Nason	25
	Educ 103	Sexism in Educ	Oliner	13

Year/ Term	Course #	Title	Instructor	Enr
Spring cont.				
	Psych 201	W and Counseling	Frances	17
	IS 199	Dir Study	[illegible]	2
	Art 185	W Artists	Ross	40
				265
1977-78				
Fall				
	IS 101	Sem Contemp W Issues	Preston	9
	"	"	"	16
	"	"	"	16
	"	"	"	11
	BSS 110	Intro WS	Chinn/McDonald	36
	Psych 183	Psych of W	Frances	27
	"	"	"	15
	Soc 162	Soc of W	Oliner	26
	Anthro 190	Anthro of W	Ribnick	8
	IS 190	Math Confidence	Chinn (?)	21
	"	"	"	23
	Psych 180	Men's Roles	Preston	29
				237
Winter				
	Educ 103	Sexism in Educ	Oliner	25
	Engl 175	W in Lit	Stanton	30
	Psych 65b	Life/Work Options	Fulkerson	16
	Psych 183	Psych of W	Furnish	37
	SpC 180	Rhet Feminist Mvt	Foss	10
	PoliSci 181	W and the Law	[illegible]	13
	Art 185	W Artists	Ross	43
	PE 185	Body Concept	Zion	23
	IS 101	Sem Contemp Issues	Preston	21
	"	"	"	14
	"	"	"	12
	"	"	"	7
	IS 190	Math Confidence	Friel	9
	"	"	"	8
	"	"	"	22
				290
	(HED 150	Prev. Health	Traphagen	12)

Year/ Term	Course #	Title	Instructor	Enr
1977-78				
Spring				
	IS 110	Intro WS	Foss	2
	IS 102	Sel Problems	Preston	44
	CAH 100	W in Art	Goodrich	24
	Hist 189	W in U.S. Hist	Nason	39
	Psych 183	Psych of W	Copeland	39
	Psych 65b	Life/Work Options	Fulkerson	14
	Hist 191	W in Western Civ	Nason	5
	PE 185	Body Concept...	Zion	2
	IS 190	Math Confidence	Friel	11
	IS 190	Minority W	Delatorre	21
	Sci 190	W in Math & Sci	Chinn	[ ]
				[201]
	(HED 150	Prev. Health	Traphagen	5)
1978-79				
Fall				
	IS 110	Intro WS	Foss	41
	Soc 162	Soc of W	Poelzer	29
	Psych 183	Psych of W	Frances	26
	"	"	"	19
	Art 185	W Artists	Ross	27
	PE 185	Body Concept...	Zion	11
	IS 101	Sem Contemp Issues	Foss	1
	IS A	Math Confidence	[ ]	16
	"	"	"	13
				183
	(Soc 190	Single Parent on Campus	Turner	6)
Winter				
	Psych 183	Psych of W	Preston	40
	Engl 175	W in Lit	Phillips	20
	SpC 180	Rhet Fem Mvt	Foss/Larson	13
	IS 101	Sem Contemp Issues	Corbett	20
	IS 110	Intro WS	Foss	19
	IS A	Math Confidence	Moore	16
	"	"	[ ]	11
	"	"	[ ]	6
	IS 190	Feminine Myth & Tale	Hodgkins	14
				159

Year/ Term	Course #	Title	Instructor	Enr
Spring				
	Educ 112	Sexism in Educ	Oliner	12
	Psych 65b	Life/Work Options	Coberly	8
	Psych 183	Psych of W	Headington	31
	Psych 184	W and Counseling	Frances	16
	Soc 162	Soc of W	Poelzer	20
	IS 101	Sem Contemp Issues	Foss	8
	IS 102	WS Seminar	Foss	9
	"	"	"	11
	PoliSci	W in Law & Politics	Edson	16
	Hist 191	W in Western Civ	Nason	9
	IS B	Math Confidence	Chinn	17
	ES 190T	3rd World W	[ ]	22
				179
	(Theat 190	Sel Actresses Stage	McGee	[ ])
1979-80				
Fall				
	Art 185	W Artists	Ross	52
	PE 185	Body Concept...	Zion	15
	Psych 185	Psych of W	Preston	26
	IS 110	Intro WS	Foss	33
	IS A	Math Confidence	Chinn	19
	"	"	"	18
				163
	(Anthro 10	Sex Roles	Blucher	[ ])
	(Soc 190	Single Parent on Campus	Turner	6)
Winter				
	Hist 189	W in U.S. Hist	Nason	23
	Psych 65b	Life/Work Options	Stratton	16
	Psych 183	Psych of W	Preston	34
	Soc 162	Soc of W	Poelzer	27
	Engl 175	W in Lit	Graham	14
	IS 102	WS Seminar	Foss	19
	IS 110	Intro WS	Foss	18
	IS A	Math Confidence	Frances	25
	"	"	Hanson	26
	Econ 137	Econ Status W	Stum	[ ]
				[202]

Year/ Term	Course #	Title	Instructor	Enr
Spring				
	Educ 112	Sexism in Educ	Tawney	11
	PoliSci 181	W in Law & Politics	Edson	30
	Psych 65b	Life/work Options	Stratton	15
	Psych 183	Psych of W	Headington	33
	Psych 184	Counseling W	Frances	27
	Psych 180	Men's Roles	Lipton	45
	Relig 190	Fem World Relig	Hodgkins	17
	ES 190	3rd World Women	Okihiro	8
	IS A	Math Confidence	| |	21
	IS 102	WS Seminar	Foss	12
				219
1980-81				
Fall				
	IS 110	Intro WS	Preston	39
	IS 102	WS Seminar	Foss	10
	Psych 65b	Life/Work Options	Stratton	13
	Psych 183	Psych of W	Headington	39
	PE 185	Body Concept...	Zion	14
	IS A	Math Confidence	Chinn	18
				133
	(Soc 190	Experiencing Aging in W	| |	20)
Winter				
	Hist 188	W in Western Civ	Nason	11
	Psych 65b	Life/Work Options	Stratton	13
	Psych 183	Psych of W	Preston	22
	Anthro 190	Anthro of W	Ribnick	3
	Art 185	W Artists	Ross	39
	CAH 100	W in Jungian Persp.	Armstrong	27
	SpC 180	Communic. & Feminism	Foss	16
	Engl 175	W in Lit	Graham	24
	IS 102	WS Seminar	Foss	15
	IS 110	Intro WS	Hodgkins	28
	IS A	Math Confidence	Chinn	17
		"	Vrem	13
	Theat 190	Images of Men & W	Bazemore, J	4
				232
	(Engl. 190A	Flannery O'Connor	| |	22)

Year/ Term	Course #	Title	Instructor	Enr
Spring				
	Psych 65b	Life/Work Options	Stratton	15
	Psych 183	Psych of W	Frances	30
	Psych 184	Counseling W	Frances	24
	Soc 162	Soc of W	Poelzer	26
	Soc 190	W in Law	Edson	12
	PoliSci 181	W in Law & Politics	Edson	13
	Journ 105	W & Mass Communic	Bennion(?)	13
	IS 102	WS Seminar	Foss	14
	IS 110	Intro WS	Ribnick	35
	Hist 189	W in U.S. Hist	McBroome(?)	13
	IS/NR(?) 190	W in Natural Resources	Behrstock	1
	ES 190	3rd World W	Presley	16
	IS B	Math Confidence	Chinn/Vrem	12
				224
	(Engl 190A	The Brontes	[ ]	15)
1981-82				
Fall				
	IS 102	Intro WS	[ ]	41
	IS 110	WS Seminar	[ ]	11
	Psych 183	Psych of W	Frances	31
	Psych 65b	Life/Work Options	Rama	12
	Engl 175	W in Lit	Graham	24
	PE 185	Body Concept...	Zion	9
	IS A	Math Confidence	Vrem	25
				153
	(Soc 190	Female Sexuality	[ ]	27)
Winter				
	IS 102	Intro WS	Hodgkins	34
	IS 110	WS Seminar	Preston	13
	Psych 183	Psych of W	Headington	31
	Psych 65b	Life/Work Options	Stratton	11
	Hist 188	W in Western Civ	McBroome (?)	14
	SpC 180	W & Communication	Foss	18
	IS B	Math Confidence	Vrem	20
	BSS 100	Human Integration	Ribnick/Little	90
				231
	(Engl 190	Katherine Anne Porter	Day	[ ])

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Year/ Term	Course #	Title	Instructor	Enr
Spring				
	IS 102	Intro WS	Ribnick	34
	IS 110	WS Seminar	Little	15
	Journ 105	W in Mass Communic	Bennion	14
	Psych 184	Counseling W	Frances	23
	Hist 189	W in U.S. Hist	McBroome	19
	Psych 65b	Life/Work Options	Stratton	14
	Art 185	W Artists	Ross	39
	Soc 162	Soc of W	Whitehurst	21
	Educ 112	Sexism in Educ	Tawney	6
	NR 190	Female-Male Perspec	Behrstock	6
	PoliSci 195	W in Compar Politics	Johnson, C	5
	Soc 190	Conference Planning	Ribnick	18
	Psych 180	Men's Roles	Siggson	21
				235
	(Engl 190B	Eudora Welty	[illegible]	10)
1982-83				
Fall				
	IS 102	Intro WS	Armstrong-Buck	48
	IS 110	WS Seminar	Armstrong-Buck	7
	Engl 175	W in Lit	Minty	24
	PoliSci 181	Sex Discrim Amer Law	Edson	20
	Psych 183	Psych of W	Preston	40
	IS A	Math Confidence	[illegible]	29
	Hist 191	20th C. Feminism	McBroome	17
				185
	(ES 134	Black Family in Amer.	Presley	5)
1982-83				
Winter				
	Hist 188	W in Western Civ	McBroome	30
	Psych 65b	Life/Work Options	Stratton(?)	11
	Psych 180	Cross-cult sex diffs	Ribnick	8
	Anthro 190	Cross-cult sex diffs	Ribnick	15
	Psych 183	Psych of W	Headington	31
	Soc 162	Soc of W	Whitehurst	31
	Art 185	W Artists	Ross	19
	SpC	Rhet. Fem. Mvt.	Larson	18
	PE 185	Body Concept...	Zion	23
	IS B	Math Confidence	Vrem	25

Year/ Term	Course #	Title	Instructor	Enr
Winter cont.				
	IS 102	Intro to WS	Ribnick	33
	IS 105	Feminine in Myth Tale	Hodgkins	18
	IS 110	WS Seminar	Little	11
				273
	(Engl 190B	Black W Lit [ ]	[ ]	2)
	(Soc 190	Dual Career Families [ ]	[ ]	23)
	(Soc 190	Step Families [ ]	[ ]	13)
Spring				
	IS 102	Intro to WS	McCombs	28
	IS 110	WS Seminar	Little	43
	IS 110	Directed Study	Little	43
	ES 135	Ethnic W in Amer	Presley	9
	Hist 189	W in U.S. Hist	McBroome	21
	Journ 105	W in Mass Communic	Bennion	16
	Psych 65b	Life/Work Options	Stratton	13
	Psych 183	Psych of W	Preston	26
	Psych 184	Counseling W	Headington	32
	Theat 141	W in Drama 20th c.	Williams, L.	17
				248
1983-84				
Fall				
	WS 102	Intro to WS	Little	25
	WS 110	WS Seminar	Hodgkins	11
	WS 110	Directed Study	Hodgkins	11
	WS 160/Psych 183	Psych of W	Frances	23
	Anthro 190	Anthro of W	Ribnick	7
	PoliSci 181	Sex Discrim Amer Law	Edson	14
	Soc 190	W in Labor Force	Whitehurst	11
				102
	(Anthro 10	Sex Roles	Blucher [ ]	[ ])
	(BSS 100	Human Integr. [ ]	[ ]	[ ])
	(Hist 192	Women in WWI & II [ ]	[ ]	[ ])
	(Soc 190	Dual Career Families [ ]	[ ]	[ ])
1983-84				
Winter				
	WS/Psych 65b	Life/Work Options	Stratton	12
	WS 102	Intro to WS	Whitehurst	29
	WS 110	WS Seminar	Little	12
	WS 110	Directed Study	Little	12

Year/ Term	Course #	Title	Instructor	Enr
Winter cont.				
	WS/Engl 175	W in Lit	Minty	18
	WS/SpC 180	Communic & Feminism	Larson	14
	WS/Psych 184	Counseling W	Frances	18
	WS/Hist 188	W in Western Civ	McBroome	24
	Psych 183	Psych of W	Headington	16
	IS A	Math Confidence	Ryden	18
				173
Spring				
	WS/Psych 65b	Life/Work Options	Stratton	7
	WS 102	Intro to WS	McCombs	26
	WS 110	WS Seminar	Whitehurst	16
	WS 110	Directed Study	Whitehurst	15
	"	"	"	16
	WS/Soc 162	Soc of W	Poelzer	16
	WS/Psych 183	Psych of W	Headington	21
	WS/Hist 189	W in U.S. Hist	McBroome	28
	WS 190	Men's Roles	Siggson	9
	Art 185	W Artists	Ross	15
	Journ 105	W Mass Communic	Bennion	10
	IS B	Math Confidence	[ ]	13
				192
	(Anthro/Soc 190D	Metis Women	Poelzer	12)
	(Psych 180	W in Environ	Behrstock	57)
	(Engl 236	Emily Dickinson	[ ]	19)
1984-85				
Fall				
	WS/Psych 65b	Life/Work Options	Stratton	9
	WS 102	Intro to WS	Little	39
	WS 110	WS Seminar	Little	13
	WS 110	Directed Study	Little	13
	ES 135	Ethnic W in Amer	Presley	4
	WS/PoliSci 182	Sex Discrim Amer Law	Edson	21
	WS/Psych 183	Psych of W	Frances	22
	IS A	Math Confidence	Ryden	12
				133
Winter				
	WS/Psych 65b	Life/Work Options	Stratton	18
	WS 102	Intro to WS	Whitehurst	18
	WS 110	WS Seminar	Little	14

Year/ Term	Course #	Title	Instructor	Enr
Winter cont.				
	WS 110	Directed Study	Little	14
	Psych 183	Psych of W	Baker	13
	Engl 175	W in Lit	Minty	33
	SpC 180	Communic & Feminism	Edson, B.	14
	PE 185	Body Concept...	Zion	18
	IS B	Math Confidence	Ryden	8
				150
	(Soc 190A	Family Violence	[ ] [ ]	[ ])
Spring				
	WS 102	Intro to WS	Whitehurst	14
	WS/? 105	Feminine Myth & Tale	Hodgkins	23
	WS 110	WS Seminar	Little	35
	WS 110	Directed Study	Little	35
	WS/Soc 162	Soc of W	Poelzer	10
	WS/Psych 184	Counseling W	Frances	15
	WS/Hist 189	W in U.S. Hist	McBroome	19
	WS 190	Multicultural Roles W	Little	15
	Soc 190C	W and Environment	Behrstock	12
	Psych 180	"	Behrstock	23
	Journ 105	W in Mass Communic	Bennion	9
	PE 185	Body Concept...	Zion	1
				211
	(PoliSci 181	Abortion Politics	[ ] [ ]	39)
1985-86				
Fall				
	WS 102	Intro to WS	[ ] [ ]	27
	WS 110	WS Seminar	[ ] [ ]	16
	WS 110	Directed Study	[ ] [ ]	16
	WS 182	Sex Discrim Amer Law	Edson	9
				68
	(ES 135	Ethnic W in Amer	[ ] [ ]	1)
Winter				
	WS/Psych 65b	Life/Work Options	Stratton	10
	WS 102	Intro to WS	Little	27
	WS 110	WS Seminar	Little	11
	WS 110	Direced Study	Little	11
	WS/Engl 175	W and Lit	Minty	18
	WS/SpC 180	Communic & Feminism	Foss	18
	WS/Psych 183	Psych of W	Baker	28

Year/ Term	Course #	Title	Instructor	Enr
Winter cont.				
	WS/PE 185	Body Concept	Zion	21
	WS/Hist 188	W in Western Civ	McBroome	25
	WS 190E	W in Film	Skinner-Jones	30
	WS 190/PoliSci 181	W Polit Thought	Faulk	21
	ES 190	Women of Power	Robinson/ Hendricks	27 247
1985-86				
Spring				
	WS 110	WS Seminar	Little	18
	WS 110	WS Seminar	Little	16
	WS 110	Directed Study	Little	34
	WS/Soc 162	Soc of W	Poelzer	24
	WS/Hist 189	W in U.S. Hist	McBroome	17
	WS 190/Journ 105	W Mass Communic	Bennion	15
	WS 190	Multicultural Role W	Little	19
	Psych 180	W and Environment	Behrstock	29
	ES 190	Women of Power	[ ]	45
	WS 105	Feminine Myth Tale	Hodgkins	1 218
1986-87				
Fall				
	WS/Psych 166	Life/Work Options	Peters	11
	WS 483/Psych 300	Psych of W	Preston	54
	WS 310	Intro to WS	Little	14
	WS/SpC 470	Communic & Feminism	Edson, Belle	16
	WS 480	Thinking about W	Armstrong	16
	WS/Engl 480	A Woman's Vision	Minty	32
	WS 480	Change Strategies	Little	28
	WS 485	WS Seminar	Little	12
	WS 485L	Sem Directed Stdy	Little	12 195
	(ES 480	Black Family in Amer	[ ]	13)
	(Theat 390	"Ladies Against Women"	[ ]	25)
Spring				
	WS/Psych 166	Life/Work Options	Peters	8
	WS/Engl 375	W in Lit	Minty	30
	WS/Hist 389	W in U.S. Hist	McBroome	23
	WS/Psych 480	Adv. Sem Psych of W	Preston	5

Year/ Term	Course #	Title	Instructor	Enr
Spring cont.				
	WS 480	Selected topics in WS	Dresner	1
	WS 483/Psych 300	Psych of W	Preston	71
	WS 485 WS	Seminar	Little	16
	WS 485L	Directed Study	Little	16
	WS 499	Indep Study	[ ]	1
				171
	(Psych 480	Changing Men's Roles	[ ]	15)
1987-88				
Fall				
	WS/Psych 166	Life/Work Options	Peters	10
	WS 365/Soc 316	Gender Roles	Poelzer	11
	WS/Engl 480	Ursula LeGuin	Carlton	50
	WS 480	Change Strategies	Allen, Bev	7
	WS 483/Psych 300	Psych of W	Preston	47
	WS 499	Indep Study	Bennion	2
				127
	(Soc 480	Metis Women	Poelzer	3)
Spring				
	WS/Psych 166	Life/Work Options	Peters	10
	WS/Engl 375	W in Lit	Minty	22
	WS/Hist 389	W in U.S. Hist	McBroome	15
	WS 480	W in the '80s	Foss	56
	WS 483/Psych 300	Psych of W	Preston	56
	WS 499	Indep Study	[ ]	4
				163
	(So 480	Victimization of W	Bowker	13)
	(Engl 480/580	Virginia Woolf	[ ]	[ ])
1988-89				
Fall				
	WS/Soc 316	Gender Roles	Whitehurst	16
	WS/SpC 470	Communic & Fem	Foss	21
	WS 480	"New Smart Sex"	Bennion	53
	WS/Engl 480/580	Modern W Writers	Manier	21
	WS 480/Relig 390	Feminist Theology	Hodgkins	59
	WS/PE 482	Body Concept...	Zion	3
	WS 483/Psych 300	Psych of W	Preston	46
	WS 499	Directed Study	Bennion	1
				220

Year/ Term	Course #	Title	Instructor	Enr
Fall cont.				
	(PoliSci 484	W & Dev. of 3rd World	| |	18)
	(Theat 585	"Ladies Against Women"	| |	6)
Spring				
	WS/Psych 166	Life/Work Options	Peters	15
	WS 310	Feminist Studies	Whitehurst	13
	WS/PoliSci 314	Sex Discrim Amer Law	Albro	10
	WS/Hist 389	W in U.S. Hist	McBroome	26
	WS 400	Integration: Fem Masc	Hodgkins	31
	WS 480	Contemp W Issues	Little	13
	WS/Engl 480	Modern W Writers	Carlton/Manier/ LaBahn/Budig-Markin	12
	WS 480/Theat 394	W in Video & Film	Skinner-Jones	46
	WS 483/Psych 300	Psych of W	Preston	64
	WS 499	Indep Study	| |	1
				231
	(Theat 393	W & Populism	| |	2)
1989-90				
Fall				
	WS 310	Feminist Studies	Preston	11
	WS 400	Integr: Fem & Masc	Armstrong	28
	WS 480	W & Sport (McCrone)	Bennion	19
	WS 483/Psych 300	Psych of W	Frances	36
	"	"	"	48
	WS 499	Indep Study	Foss	1
				143
	(PoliSci 485	W in 3rd World Dev	| |	8)
Spring				
	WS/PoliSci 314	Sex Discrim Amer Law	Yanez	9
	WS/Soc 316	Gender Roles	Poelzer	25
	WS/Engl 375	W in Lit	Minty	18
	WS/Hist 480	W in Modern Eur Hist	McBroome	9
	WS 480	W in Film	Fort	15
	WS 480	Selcted Topics in WS	Foss	53
	WS 483/Psych 300	Psych of W	Frances	40
	WS 485	WS Seminar	Skinner-Jones	21
	WS 485L	Directed Study	Skinner-Jones	18
	WS 499	Indep Study	Foss	4
				212

Year/ Term	Course #	Title	Instructor	Enr
1990-91				
Fall				
	WS/Psych 166	Life/Work Options	Peters	14
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Kathryn L. Corbett & Kathleen Preston

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Two "founding mothers" look at the first 25 years of Women's Studies at Humboldt State University. They surveyed students, faculty and program leaders, and collected data on how the program and curriculum evolved. Representing two generations, they have drawn freely on their own memories and opinions. This lovingly motivated critique of one program's development shares commonalities with women's studies everywhere.